THE

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THE

NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 2.

FEBRUARY, 1886.

MATTER.*

THE sensual appearance and from this appearance the common belief is, that matter by itself is substance. The sensual appearance also is, that the sun actually rises and sets; and this too was the belief until the extension of human knowledge taught men that it is only an appearance, and an actual fallacy. But this is not more fallacious than the former; and the farther extension of human knowledge will dispel that illusion also, as it has the other.

Matter is a *form* of substance. All the matter that we know of, except by purely mental conception, is in form so gross and external that it has properties appreciable to the senses, such as shape, size, visibility, weight, solidity, dimension, etc. All that by any means we can sensually cognize as matter, has demonstrably, in a degree, some one or more of such attributes. Beyond this there are also interior subtle forms of matter mentally apprehensible, yet quite out of reach of the senses, or any sensual appliances, which are theoretically supposed and assumed to have such attributes,—though they cannot be sensually proved to have any of them, or even sensually proved to exist. Such, for example, are the ultimate particles of matter, in solid, fluid, and gaseous bodies. They have never been seen, felt, or in any way sensibly apprehended. Their existence is a purely mental conception; but

* A paper read before the Boston New-Church Club.

so rational an induction from known phenomena, that none, I suppose, doubt the reality of them.

Now, this is one step farther than the senses can go. If it is philosophically legitimate to take this step, is it not equally so to take the next? For, it is just as obvious to the mind that there is something beyond these occult, inmost material forms as it is that they exist. For whence do they exist? And whence come their stupendous activities? The understanding sees that they must as really have their cause as the visible and tangible things that outwardly represent them,—a something, so to speak, that *stands under* them,—*substance.* Such, from the Latin, is the meaning of the word. Matter, then, is a form of substance; and substance is the reality of which matter is the form. Take away the substance and the form would vanish. The more inwardly we penetrate the form, the nearer we approach to the wonderful mysterious presence of the substance that constitutes its reality.

But what then is substance? What is it that stands under all things, and upholds them all? And whence is it? Life is the only thing absolutely substantial,—though, to the sensual apprehension it appears to be a mere incident and concomitant of matter. And many believe it so. But even the phenomena of the material world prove that, not the inert, but the most living things in it are its most substantial things. Can any reasonable mind believe that the imponderable forces of nature, its very powers, are less substantial than the deader things that lie quietly outside of them, on the surface of nature? The invisible, silent, but immeasurable power of heat and light, which make all nature, every year, to burst forth into new life, and cover the earth all over with garments of beauty; the mysterious but mighty forces that hold the vast planets in perfect poise, and send them whirling safely on in their orbits; the terrific energy of electricity; are these less substantial than the dead things they move and act upon? No philosopher doubts, I suppose not even materialists, that these tremendous forces are activities of subtle forms of substance; but forms so subtle that they are intangible by any of the senses,—having none of the attributes necessary to bring

them within the range of sensual, scarcely of intellectual, apprehension, however aided by scientific appliances. I speak now not of phenomena, but of the subtle interior forms of substance whose tremendous activities produce phenomena. Because out of the reach of all sensual apprehension, are they for that less real, less substantial? Do they not, at times, even force and terrify us into the conviction of their substantiality?

Matter, as the outermost and lowest form of substance, is the embodiment of force. An essential attribute of substance is *permanence.* Force, being a manifestation of life, is essentially permanent. Though in the lowest material forms it seems to sleep, in very reality it never ceases. But the attributes of matter which alone in its lower and appreciable forms, make it actually apprehensible, and make it seem of all things the most substantial, are not permanent. The stupendous, and in great part silent, changes in the geological history of the earth, show that its solid and stable forms gradually dissolve. The fact that nothing is actually annihilated, but that the matter passes into other forms, is an illustration, not of permanence, but of dissolution and change. It is the hidden interior forces that mightily work these changes, which are permanent. Even the inmost and most enduring forms of matter do not exist of themselves, and are not its permanent substance. They are constantly produced from and by the life and forces that animate them.

But even these inner powers and forces do not put themselves in motion. They are but the inner things of nature, set in motion from within, by a higher power above them,—a power which is spiritual; and this power is a lower form of a still higher power; and this of a higher still; and so on up the ladder of causation, until it begins in Him who is all Power,—who is Life or Love Itself. To look at the subject from the other direction, the Divine Life, proceeding downwards by successive degrees of finiteness, clothes Itself in forms that are in themselves less and less living, until finally its activity terminates and apparently ceases in what is fixed and inert,—and there is matter in its lowest forms.

This, as I have apprehended it, is the philosophy that our doctrines teach.

In fact matter, in its solid, tangible, and stable forms, only exists because these subtle and more living forms and forces lie apparently dormant in them. That these interior, mighty powers, and the subtle forms of substance by which they act, *are* latent in the solid parts of nature, we know,—when, by the mysterious, intangible agency of heat, we develop water into steam; when we convert things more solid than water into gunpowder and dynamite, and then by heat or friction break the weak bonds that fetter the pent-up gases they embody, and set them free. Even the solid rocks, and the ground we so securely tread upon, are but forms and bonds in which these pent-up interior powers are sleeping. And these interior forces do not act, as we have said and rationally know, except by interior, subtle forms of substance. For an absolutely naked power, acting by no instrumentality, is inconceivable and impossible. Without such substantial instruments, these mysterious forces would be as powerless to act as mind without the brain and arm and hand to shape and execute its purposes. And when, by resolution of solid material forms, we come into the immediate presence of these so powerful instrumentalities, do they give us the impression that there is left behind anything of the substantiality of matter? No one dare believe, and act upon the belief, that water has become any less substantial because converted into steam; or that the pent-up gases in dynamite are less substantial than the fat and the solids from elements of which this destructive agent is developed? But they are less tangi- and less cognizable to the senses.

Do not such considerations show that visible form, size, weight, solidity, or any of the attributes that make matter distinctly cognizable to the senses, are not proofs of its separate substantiality? that what they present is only the sensual appearance of substantiality? that in fact it becomes more terrifically real the more we penetrate beyond its dead and fixed and palpable forms, and approach towards that still more mysterious and more interior region of substance where, though

we know its powers are greater, it becomes absolutely incognizable to any sense, or by any sensual appliances, and is only known by its stupendous phenomena? We know, because we see, that by them, — that is, by some mysterious power, all matter is held in form, and kept from being dissipated,— so that worlds and things upon the world remain, and are not dissolved. Though we know not what it is, nor how or by what mysterious instrumentality it acts, we call this power, for convenience, *molecular attraction*. We know that by some wondrous power, or powers, the vast masses of solid matter that by this molecular attraction constitute worlds, are held in perfect balance in space, and sent whirling onwards, with almost inconceivable velocity, each safely in its own path, with a perfection of motion and arrangement that is a very type of order and of harmony,— a power so vast that it seems quite beyond the measure of finite understanding. Now, the mind can rationally see, not only that these so mighty forces must act by some instrumentality, but that it must be by instrumentalities that are adequate,— commensurate with the stupendous efforts. The greater the power, the more substantial the instrument. Then, as we thus see and know, by phenomena, that the mighty forces and realities of nature do not diminish, but increase, the farther we penetrate beyond the region of sensual cognizance, is it not a just and rational induction, that if we can go a step farther we shall find still greater powers, and more universal, which are the causes of these powers,— as they are of the powers below them? and that above them are stlll more interior powers, which are their causes? and so on up to God Himself, the uncreate, only, self-subsistent source of power,— the Divine Creator and upholder and governor of the universe and of all things that it contains?

This, as it appears to me, is one of many doctrines taught in the writings of Swedenborg which, considered separately and altogether, are when well understood, so satisfactory to the rational understanding, so profoundly consistent with and explanatory of all known facts,— and yet, in their immeasurable sweep and vast significance, and withal their universal self-consistency and harmony, are so beyond the reach of

mere human discovery or devisement, that the most rational estimate of them,—the one involving the least of unsupported credulity,—is that which he himself solemnly avers: that these doctrines are veritably a revelation from God out of heaven,—a revelation of the Divine philosophy,—the very Divine wisdom by which the worlds were made, and inanimate and animate nature and men were created, and by which they are beneficently governed and held in being.

The following are passages from the writings of Swedenborg where this doctrine of the nature and genesis of matter is taught,—of which what I have advanced is, as I conceive, but a faint and very partial development. The subject is a vast one, and we at best can be but gleaners in so immeasurable a field.

In the work "Angelic Wisdom concerning the Divine Love and Wisdom," we read:—

"In either world, the spiritual and the natural, there are three atmospheres, distinct from each other according to degrees of altitude; and in their downward progression they decrease according to degrees of latitude. And because the atmospheres decrease in their progression downwards, it follows that they continually become more compressed and inert; and finally, in the lowest things, so compressed and inert that they are no longer atmospheres, but substances at rest, and in the natural world fixed, like those in the earth which are called matter."—n. 302.

"That substances or matters such as are in the earth have been produced from the sun through its atmospheres, who does not affirm that considers well that there are perpetual mediations, from the first to the last? and that nothing can come into existence but from something prior to itself, and finally from a first? The First is the sun of the spiritual world, and the First of that sun is God-Man, or the Lord. Now, as the atmospheres are the prior things through which that sun presents itself in the last things, and as those prior things continually decrease in activity and expansion down to the last, it follows that, when their activity and expansion cease in the last things, they become substances and matters such as are in the earth,—which retain in them from the atmospheres whence they originate an incitement and endeavor to bring forth uses."—n. 303.

These are but succinct statements of what is very fully elaborated in the work on the "Divine Love and Wisdom," and in others of Swedenborg's writings.

There is a universal consciousness and acknowledgment on the part of men of penetrating understanding, that the beginning of things, and the order, means, and method of creation, are involved in what is to us impenetrable mystery. There is evidence everywhere, throughout the visible universe, alike in the least things and in the greatest, of that most human quality of design, and purpose, and adaptation of means to ends,—with a skill and perfection so consummate, so ineffably surpassing the utmost ingenuity and perfection of men, and yet so human, that very many minds have been compelled, most rationally compelled, to acknowledge and believe that there must be an infinite Divine mind, whose wisdom designs, and whose activity and power execute and produce all these marvellous works. This, many have believed, and do believe, though they could not clearly apprehend *how* a mind, and life, and power can be thus omnipresent, and exercise its human qualities on so vast a scale. All this, of course, is far beyond the field of demonstration,—so far that, if man is ever to have knowledge of it, it obviously can only be by revelation. The conception, however, is a most rational one. But the very initial idea of such a conception, if it takes definite form, is, that there is a *Deus Homo*, a God-Man, who is the centre and source of all this wondrous wisdom, and life, and power, and beneficence. So that, in this most difficult point to comprehend, the revelation that has been made, the Divine system that has been unfolded, meets the requirement of the highest and most penetrating rationality. For though a truth revealed be otherwise beyond man's own attainment, it may not be beyond his confirmation, by facts and rational considerations.

But the subject, in its very nature, leads so profoundly into the depths of mystery,—stretches so far beyond the reach and measure of finite comprehension, that, even with such revelation as is possible of the very Divine Wisdom on the subject, it is not altogether easily apprehensible in every point. In

the very nature of the case we meet with many things, even in such light, that we but dimly see, or do not see at all. But this at least we see, that as we grow into the understanding of this Divine philosophy, we find it rationally satisfactory at every step; and more and more clearly consistent with and explanatory of known phenomena the farther on we go.

Roxbury, Mass. SAMUEL M. WARREN.

SUGGESTED VERSES.

"—— and when
We climb to heaven 'tis on the rounds
Of love to men."

—*J. G. Whittier.*

"We climb to heaven on rounds of love to men";
Aye, and the ladder that upholds each rod
And spans the golden space from earth to heaven,
Is love to God.

As well to speak of streams without a source,
Free flowing from a parched, unfruitful sod,
As of unfailing love to man without
The love to God.

As well to speak of living flames that mount
And spread no light and heat to mortal ken,
As of a love sincere to God without
The love to men.

SELMA W. PAINE.

THE DURATION OF THE EARTH AS TAUGHT IN A. C., 931.*

In the October number of the New-Jerusalem Magazine, the editor, in continuation of his "Swedenborg Studies," has, in response to a request, revived the discussion concerning the meaning of Swedenborg's words in reference to the duration of the earth in A. C., 931.

The editor's conclusions are perfectly logical in view of the expression from that portion of the writings on which they are based, when considered by itself alone. But, apparently conclusive as they are, they seem to be so irreconcilable with the general tenor of the same paragraph, and of the surrounding paragraphs amid which it stands, and, if accepted, to present so many difficulties to be overcome, that it may not be amiss to point out those difficulties and to present the subject from the opposite point of view.

The passage which Swedenborg is there explaining is from Gen. viii. 22: "For during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." After briefly unfolding the spiritual meaning of this passage, he says:—

"'For during all the days of the earth' means all time, as is evident from the signification of a day, which represents time; and thus in the present passage, 'the days of the earth' are so long as there is earth, or inhabitant upon it. The earth begins to cease to be inhabited when there is no longer any Church; for when this occurs there is no longer any communication existing between man and heaven, on the cessation of which every inhabitant perishes. The Church, as was observed, is like the heart and lungs in man, and so long as these continue sound, man lives. And so is it also

* This article was prepared before the author had seen the paper printed by Rev. S. M. Warren on the same subject in our number for December last, and takes substantially the same view; but it is so excellent a statement of its writer's conclusions that we have not used the liberty given us by him of laying it aside, and present it to our readers in the belief that it will prove of value to them.—Editor.

in respect to the Grand Man, which is the universal heaven. Wherefore it is here said 'during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.' Hence it may also be manifest (*inde constare quoque potest*) that the earth will not endure forever, but that it likewise will have its end; for it is said, 'during all the days of the earth,' that is, so long as the earth endures. But those who believe that the end of the world will be the same as the last judgment treated of in the Word, where the consummation of the age, the day of visitation, and the last judgment are mentioned, are in this deceived. For the last judgment of every Church is when it is vastated, or when there is no longer any faith therein."

The difficulty in reference to this paragraph has been that, to the minds of many, Swedenborg seems to teach here a doctrine concerning the duration of the earth different from that indicated in his later writings, and especially in his treatise on the "Last Judgment," 6–10. These later statements, while they do not positively declare that the earth is to endure forever, imply it very plainly; while the passage under consideration in the sentence, "Hence it may also be manifest that the earth will not endure forever, but that it likewise will have its end," seems to declare the destruction of the earth at some period.

The conclusion of the editor of the MAGAZINE, in reference to this, is, that Swedenborg "had not then [at the time of writing n. 931 of the 'Arcana'] arrived at the full truth on this subject"; and that while "he had learned that the commonly-used passages [concerning the consummation of the age] did not treat of the end of the world," yet that "the current idea that its end was to occur, he found implied in another passage, namely, the one under consideration."

Swedenborg's consistency has, on several occasions, been defended, by assuming that, as the earth signifies the Church, by the expression, "Hence it may also be seen that the earth will not endure forever," he means that the Church (or that dispensation of it, rather) will not endure forever. This position seems to be untenable because he does not once allude to the spiritual signification of earth as meaning the Church in

the entire series of paragraphs in which GEN. viii. 21, 22 is explained. A day, he says, represents time, and all the days of the earth, all time. His reference to the term earth, in this connection, appears to be only so far as its temporal duration is concerned. I do not mean by this remark that the earth does not mean the Church, but that Swedenborg here makes no allusion to that truth; and that, therefore, it cannot fairly be said he meant that in the particular passage under consideration.

And yet while dismissing this argument as untenable, there is a point to be made which must be satisfactorily explained away before we can give assent to the editor's conclusions. It is this: that Swedenborg could not possibly have meant to teach, in this paragraph, the probable end of the earth at any future time, because in so doing he would have stultified himself in almost every other line he has written in the rest of the chapter. That Swedenborg's mind grew in clearness as his illumination progressed, we may well believe; that he saw truths in his riper years, which in the earlier stages of vision were unseen, we need not question. But that in the same paragraph, or in the same series of paragraphs, he should deliberately make a statement, entirely in conflict with the doctrine he has taken several pages to elucidate, we would none of us be willing to concede.

Thus he writes in the same paragraph in which the expression in question occurs: "The earth begins to cease to be inhabited when there is no longer any Church." The reason is then explained. It is because when there is no longer any Church, communication ceases between man and heaven, the very heart and lungs of the world are removed, and the human race perishes. Then he goes on to say that seed-time and harvest, that is by his own explanation, the Church, will never cease. Now surely, if the Church is the heart and lungs of earth and its inhabitants, and the earth and man upon it are to endure so long as they have living heart and lungs,—that is, so long as the Church endures, and the Church on earth is never to cease,—the conclusion is irresistable that the inhabited earth will endure forever.

Is it possible that Swedenborg, possessing one of the most logical minds the world has ever known, failed to see the force of his own logic? Could he, then, have meant to teach that the world would probably come to an end, when all else he wrote in the same connection precluded the possiblity of its coming to an end?

Have we put the case too strongly? Let us see, in the light of a few extracts, from the many that might be made: —

"Seed-time and harvest signifies the man about to be regenerated and the Church thence derived; cold and heat the state of the regenerate man as to the reception of faith and charity, cold denoting the absence, and heat the presence of faith and charity. Summer and winter signify the state of the regenerate man as to his new voluntary things, the changes of which resemble those of summer and winter; day and night the state of the same, that is, of the regenerate man, as to intellectual things, the mutations of which are similar to those of day and night; shall not cease, means that *this shall be the case* [with the Church and the mutations of its regenerating people] *forever*."—A. C., 930.

"The subject treated of being the Church, the foregoing verse shows that man would no more so destroy himself, and thus that a Church would always exist."—A. C., 933.

"This passage treats specifically of the man about to be regenerated, and declares that there will always be a Church in some part of the earth, here denoted by seed-time and harvest never ceasing all the days of the earth. The perpetual existence of seed-time and harvest, or of a Church, has reference to what was stated in the preceding verse, of man's no more destroying himself, like the last posterity of the Most Ancient Church."—A. C., 932.

"I will not again curse the ground any more, denotes that man would no more so avert himself . . . and neither will I again smite anything, that man would no longer be capable of so averting himself."—A. C., 924.

And in nos. 927, 929, and 933, it is explained at length how it was that the Lord, after the fall of the Most Ancient Church, so changed the very organic constitution or relations of the will and understanding of man, as to render it impossible that the Church could again be destroyed. No one can read the entire explanation of this subject as set forth in nos.

927 to 937, without being convinced that Swedenborg has carefully elaborated the following series of propositions:

1. That the existence of the earth, and the human race upon it, depended on the continued existence of a Church.

2. That the descendants of the Most Ancient Church acquired such a nature that the Church could not be restored among them, and that there was danger of the whole human race destroying themselves.

3. But that the Lord so changed the relations of the will and understanding of man as to render man capable of being regenerated.

4. That thus provision was made that man as a race would no more destroy himself as the Most Ancient Church had done.

5. That the Divine provision went even further than this, namely, to the extent that mankind should no longer be capable of destroying itself.

6. That this would be the case forever, and thus that the Church would always exist.

7. That the very passages under consideration taught this, that is, that the Lord's no more smiting any living thing signified that man should be no longer capable of destroying himself, and that seed-time and harvest no more ceasing signified the perpetual existence of the Church.

How then can the inference of the perpetual existence of the *earth* be avoided? The existence of the earth depended on the existence of the Church and the Church would endure forever! How could Swedenborg have missed seeing so plain and unavoidable a conclusion to his own series of propositions? We conclude that he did not miss it; and that whatever he did mean by the words, "*Inde constare quoque potest quod tellus in æternum non duratura, sed quod quoque suum finem habitura*," he did *not* mean to imply so singular a proposition as that the earth would come to an end but that the Church upon it would always exist.

But perhaps it may be said that Swedenborg's expressions, forever, always, perpetually, etc. quoted above, mean, so long as the earth endures or time lasts. One of his Latin phrases,

thus translated, might, possibly, be so construed, but the others cannot well be. But granting it were so, it is then to be observed, that if the earth endures so long as the Church lasts — so long as its spiritual heart and lungs are sound — and the Church is to last for all time, there cannot arrive a point of time when the Church will cease to exist; and consequently the time cannot come when the earth will cease to endure. So all time means, in this case, time without end, and in an endurance for time without end there is no place for a perishing earth.

Having learned what Swedenborg does not mean, the task of translating those Latin words into the English of what he does mean, may be a little more difficult. I confess that they apparently favor the editor's position. But when we see how such a conclusion makes Swedenborg inconsistent with himself, not as between this work of his and others, nor as between this stage of his illumination and others, but as between different paragraphs of the same chapter, and as between different positions of the same paragraph, is it not more reasonable to conclude that translators have failed to give the exact sense of a sentence not clearly expressed in the original Latin, than that our author is inconsistent with himself?

It is with extreme diffidence that I make any suggestion with regard to the proper rendering into English of the Latin words last above quoted. There seems, however, to be but one way out of the difficulty, and that is, to take the phrase *inde constare potest* in a sense slightly different from that in which our author usually uses it. For myself, I have but little doubt, that what he really meant to imply was about this:

"Hence also it might seem that the earth will not endure forever, but that it will likewise have its end, because it is said, during all the days of the earth, that is, so long as the earth endures. But those who imagine [as the believers in the earth's destruction naturally would from these words] that the end of the world and the last judgment . . . are the same thing, are deceived."

That this is not a strictly literal translation, so far as *con-*

stare potest is concerned, I admit; that scholars accustomed to careful renderings will not be disposed to adopt it is probable; but, just here, and for the present purpose, we must take a few things into consideration:

1. That Swedenborg, although usually a very clear and correct writer, was occasionally careless, leaving his translators in grave doubt as to what form of words to use in order to render his meaning correctly.

2. That he has occasionally used expressions in a manner different from his otherwise constant habit.

3. That in the case at hand we have the dilemna forced upon us either to assume that he uses the phrase *inde constare potest* with a slightly different meaning from that in which he ordinarily uses it, or else to conclude that he has stultified himself in the same series of paragraphs, and failed to accept the force of his own logic.

4. That the reasonable conclusion is that Swedenborg is consistent with himself; that he must have meant by his words something in harmony with his clearly stated previous doctrine; and that something akin to the above rendering was what he really intended to imply by the words of which he made use.

San Francisco, Cal. JOHN DOUGHTY.

THOU didst reach forth Thy hand and mine enfold;
I walked and sank not on the storm-vexed sea;
But not so much that I on Thee took hold
As by Thy hold of me.

I find, I walk, I love, but, ah! the whole
Of love is but my answer, Lord, to thee.
Lord, thou wert long beforehand with my soul,
Always Thou lovedst me.

CORRESPONDENCE OF THE HEART AND LUNGS.

[We are permitted by Rev. S. H. Worcester to present to our readers a paper which was prepared by Dr. J. J. G. Wilkinson to be appended as a supplementary note to the translation of "Divine Love and Wisdom," made by Drs. Wilkinson and Tafel, and described in our issue for June, 1884. We understand that the work of that translation was mainly done by Dr. Wilkinson, who seems to have been so impressed with the possibility of improving upon the first effort that he published later a translation wholly his own. In neither case, however, did this note appear, but its value is indisputable, and our readers will be glad that it has thus come into their hands.—Editor.]

After the careful perusal implied in a translation, it may be expedient to make a few remarks on the work itself of Swedenborg. But this will be done very briefly, with no attempt at any detailed consideration.

One thing which will strike the reader is the substantiality of the argument. It is spiritual and mental throughout, but also organic and bodily; indeed, an embodied philosophy. Penetrated by the revealed Doctrine of Correspondence, what is asserted of the Spirit and the mind is asserted also of the body, and of its outward form, and of its anatomy. This gives a new entrance into the fabric and design of the body. Under its light, the living body does not consist only of a whole with organs and parts animated by a natural vital principle; but of structural correspondences of the mind and soul having all their plan and meaning in rendering the bodily frame itself a recipient of laws higher than its own, and a designed medium and instrument of human regeneration. For the regenerating man alone is alive, and the regenerated man alone is a living man. He who can show this, shows it from heaven. And he lets in the image of God as a Sun to shine first upon anatomical science, and next upon the creation; that is to say, upon every analogue of the human being and frame, animal, vegetable, and mineral; as Swedenborg says, *a primis ad ultima*, from primes to ultimates. This is what Swedenborg has accomplished in what he calls "this little work."

Beginning with the end of it, the reader's attention is requested to Part V., which treates of the Correspondence of

the Heart and the Lungs with the Will and the Understanding. The position is confirmed by reason, and afterwards assumed as evident, that there is such a correspondence. Thence it follows that as the heart and the lungs can be seen by the eye, and the will and the understanding cannot, that the heart and lungs are the visible theatre of the unseen; that they are a scenic exhibition of the nature and needs of the will and understanding; of the Divine pressure which lies upon both towards man's good conduct in life. There is no bare metaphysic here, but downright preaching of Godliness as the reason of physiological organization; and of ungodliness as the abuse of it.

The New Christian Religion on these terms stands with the Lord as its origin as the Creator and Conservator of the human body; of heart and lungs, of arteries and veins; and of the universal corporeal Man.

The reader may well ask how this can be,—how the anatomical textures of a man can be such a shekinah for regenerating men; such a spiritual battle ground for all; such a plain of defeat and infernal predominance for those who are finally unregenerate.

How this comes to pass, is a wonderful revelation, but it is no longer a mystery; the case is solved by the Science of Correspondences.

We all know that the understanding is given to us for the conduct of life; and also that we have the power by the understanding of seeing what is right, and thus of correcting the will when it tends to do wrong. In Swedenborg's phraseology, the understanding can be elevated into the light of heaven, and from that light teach the will, which may then elevate itself, by shunning evils as sins against the Lord, into the heavenly sphere into which the understanding has ascended. Is this scripture written out physiologically in the very fashioning of the heart and lungs? so that the Word of God is the beating of the heart and the breathing of the lungs in those who are walking in His way of life. So also that the Creative Life comes down into our anatomical structure, and makes the

body strictly coördinate with the momentaneous life of the mind and soul which inhabits it.

Even so it is: it is abundantly demonstrated in these pages of Swedenborg.

Because the part of the work which treats on this subject is more recondite than the rest, and the reader is apt to pass it over more slightly from not seeing the point at issue, with its momentous consequences, we endeavor to present the subject in a less perfect form, which may encourage the reader to study the complete statement of Swedenborg.

The heart, the supreme will of the blood, the commanding force of its unceasing torrent, is united to the lungs by the pulmonary arteries, which pour the whole tide of the blood of the body irresistibly through the lungs, and so into the heart again. This is the pulmonary circulation. In this supreme act of cohabitation, the lungs have no choice but to receive the endowment, and to live from it. They are grappled herein, and have to accept the gift and state of their active partner. But the lungs correspond to the understanding as the heart corresponds to the will. If their case rested here, there could be no breathing nor understanding in the adult any more than there is in the fœtal man, for the heart and the will would govern all. There could be no raising of the man's mind above the flood of the passions, and no waking independence on the part of the respiration of the various states of the heart.

How is the other thing possible, and provided? Besides the pulmonary arteries and veins, those huge embracings of the lungs by the all-powerful heart, there is another and comparatively tiny source of blood for the inmost parts of the lungs in the bronchial arteries and veins, which do not come off directly from the heart, but outside of it from the aorta and *vena cava*. The pulse of the heart propels the blood here also, but under different conditions. As the lungs breathe in different times from those in which the heart beats,— the respirations being not synchronous with the pulsations,— so they have power over their own little bronchial rills of blood, and subject them to their own respirations. Once inside the

lungs, they compel them to follow the rhythm of the lungs. This they cannot do with the torrents of the heart, but with the slender representation of will and passion,— of the human loves,—which are thus raised into them, they have this power, and exercise it. Thereby they are on a heaven-high hill above the blood, and above its passions; and a man who can command the whole empire of the blood, is born, if the will chooses. It is not required that the lungs should govern the whole heart and its comparatively mighty blood; for that the heart in time has to do for itself, but only that the lungs should govern somewhat of the blood, and thus raise it to a state above the rest. This once done, a new model, a new religion, is born in the blood, and according as it is obeyed or not, the whole heart and the whole blood is qualified. The seed of this power involving the play of the lungs as independent of that of the heart, is sown by the bronchial tubes themselves in the embryonic state. Thus the author says of the Bronchial Artery:—

"This artery, in conjunction with the twigs of the *par vagum* and great sympathetic nerves, was what conceived, engendered, and constructed the embryonic lung, and all its vessels, aeriferous, arterial, and venous; and laid down and formed those direct passages along which the atmospheric air and the cardiac blood are to pass and glide in the second period of life. Thus the artery was once the parent [of the lungs]. . . . It still performs a kind of parental office, for it in a measure runs before, and points out the way that is to be followed, as far as the reticular goals of the lungs; where it receives the pulmonary artery in the guest-chamber which it (the bronchial artery) formerly prepared; and teaches the former to play the artery, although it carries venous blood."—The Animal Kingdom, Vol. II., 392–410.

We have here the dawn of the important doctrine of the present work. In the "Animal Kingdom," the author treats the subject physiologically and more than physiologically; in the "Divine Love and Wisdom" he treats it psychologically, with primary reference to regeneration of life. The lungs are the perpetual purifiers and regenerators of the blood; the

understanding, instructing and correcting the will out of these truths which represent the universal atmosphere of things, can purify and regenerate the currents of desire and determination so far as these truths are obeyed in the life. Herein lies the correspondence between the understanding and the lungs. Precisely what the one does in the world of spirit, the other does in the world of the body.

Therefore, to restate the argument, the lungs are formed by their parent nerves and their bronchial arteries to enjoy a rhythm of their own independent of the pulsations of the heart and to entertain the blood on their own terms in their own capillary meshes, and in the bronchial arteries and veins throughout. This independence is a fact of creation. Provided by the bronchial arteries, it yet recognizes these as bringing to the lungs only the blood of the heart, but in such humble force that the lungs dominate it, and make it their own. This leads to a transmission to the air cells which correspond to thoughts, as the whole lungs correspond to the understanding, of lung-governed blood, and by this the lungs are elevated into a vitality quite different to that conferred upon them by the huge and compulsory torrents of the heart, which correspond to the states of the will.

The argument is circular, but not vitiated thereby. The lungs have this faculty by their conferred nature. They exercise it upon their parent causes, the bronchial vessels and their nerves. The end is provided, but is made into a function by the lungs themselves.

The difficulty of the conception lies perhaps in this question: How can so small a fact as the governance of these little vessels by the lungs, and as their exemption from the direct power of the heart, produce the mighty effect of introducing a new element of purity into the whole blood of the body, and at the same time of lifting up the entire pulmonary force above the realm of the corporeal action of the heart, into a sphere of higher life corresponding to the intercourse of the mind with the free atmosphere of thought? It is difficult to conceive or concede. And yet there are many analogous cases in physics and chemistry, and many in physiology and

medicine, and very many in human life. A small centre of motion set agoing produces a cyclone. A centre of electric action by induction modifies the electric action far and near. A nucleus dropped into a chemical solution makes streams of matter run to it, and condensation or crystallization takes place until the whole medium is drained of its chemical contents. A state set up in the body by morbid causes ever so minute, pervades the body; a ray of sunshine going through the senses to the mind can change melancholy into hope, and alter the resolution of the day. An infinitesimal drop of medicine chosen on the principle of correspondence can almost at once stem a painful inflammation which threatens the life of a man. The plucking of a small mote from the eye will quell an agony, and restore the capacity of sight. On the human side the results of a grain of sense are well known because innumerable. One wise word may save a state. One birth may alter the doctrines of the world. One Sermon on a Mount may soften a human race forever, and go on conquering and to conquer till the kingdom of God is won. It is necessary to remember these very trite and unscientific things before we allow ourselves to suppose that small and unscientific things in the Divine Make of the body and mind of man are not all-operative for important ends. It is the habit of Swedenborg to work in such facts; and those follow him most intelligently who are prepared for great results from minute powers and small voices. *Deus est maximus in minimis, et minimus in maximis.* God is the greatest in the least things; that is to say, in the least he intends the greatest; and God is the least in the greatest things; that is to say, in the greatest he has Divine regard to the least. It is the Divine Circulation of Ends or Final Causes. These things would not be possible nor conceivable were it not that the entire theatre of creation is strictly laid down and prepared beforehand for such causations and events.

London, England. J. J. G. Wilkinson.

THE HOLY HOUSES RESTORED.*

In his field of study, entered upon "at Cloverside, Winslow, Kennebec County, Maine, on the Sabbath afternoon of December twenty-sixth, eighteen hundred and fifty-two," Dr. Paine has wrought with unapproached thoroughness. Not only has he been always studying his subject in its most minute particulars and most remote sources of information, but he has been drawing out his plans with a nicety which language can scarcely describe. Days, weeks, and years have been spent upon his laborious and expensive studies, and the same may be said of his drawings. The result is a work unique in literature, and it is presented in a form which must be classed as magnificent. First issued in four parts, the bound volume measures fifteen inches long by twelve inches wide. The paper is very heavy, so that, with but two hundred pages and forty-two pages of plates, the volume is two inches thick. The type is large [Great Primer], and the margins wide. The result as to cost is such as to keep the book from the hands of students. It will ornament, however, the rooms of Free Masons, and the tables of great libraries. We may say that the cost in unbound form is twenty, and in good binding twenty-seven dollars.

The contents of the work are what the title describes. They differ from the contents of Dr. Paine's first book on the subject, published in 1861, both by addition and subtraction. There are added here a section upon the Ark of the Flood with a plate, and a discussion of the accounts of the Tabernacle given by ancient writers. These portions, and especially the discussion, represent in a brief compass the conclusions derived from very extensive researches. We do not find here one of the most interesting portions of the former book,— that

* Solomon's Temple and Capitol, Ark of the Flood, and Tabernacle; or, the Holy Houses of the Hebrews, Chaldees, Syrians, Samaritans, Septuagint, Coptic, and Vulgate Scriptures, Josephus, Talmud, and Rabbins. By Thomas Otis Paine, LL.D. Illustrated from Original Drawings of the Author. Boston and New York: Houghton, Mifflin, & Co. 1885.

concerning the high-priests' garments and insignia, which Dr. Paine says that he has reserved for a work on Holy Garments. We regret this omission, as impairing the usefulness of a book which otherwise would cover the subject fully if not always satisfactorily.

The contents are also arranged differently. The temple is taken up first, reversing the order of time and development. In a Preface of a page the author states what he has sought to do, and then passes to the Introduction, which very briefly tells how practical discoveries by which "the reader is put, as nearly as possible, in possession of all the means of understanding the holy forms enjoyed by the ancient writers all the way back to more than three thousand years."

In connection with what he says of the temple Dr. Paine has drawn so many plates that they are found all through the book, making it somewhat difficult to refer to them: but, to help the reader, each plate has notes explaining what is represented. The exceedingly compact style, which characterized the former book, is but little modified here, and the reader must proceed slowly, pausing when a saying seems obscure in order not to lose all the rest, for there is very seldom a repetition. Only one change is noted from the plans presented in the first book, and that is a minute one which arranges in a slightly different manner the ornamentation of the pillars. The general idea that the temple grew wider upwards, each outjetting gallery being supported by a row of columns is the central thought, and this is presented with a clearness amounting, so far as we have learned, to a demonstration in the minds of all readers. The only point which Dr. Paine does not seem to present fully is in regard to the support of the roof, but this is perhaps because it is not given in the sacred description. How the roof was supported is an open question in regard to many ancient dwellings. Dr. Paine has given us on his plates a flat roof of more than a hundred feet in width supported only by stone columns on its edges and by two rows of wooden columns rising inside. We do not know that this is not every way right, but we wish that the matter might be made a little clearer, especially if the roof was of stone.

The author enjoys with fair satisfaction the completion of his restoration of the temple which, he says, "was a lily stem crowned with a lily flower." "The porch is very beautiful; or at least it is a great pleasure to look at it, because it has not been seen before for almost two thousand five-hundred years." He brings out the "trines" in the measures, but gives no explanation spiritually. We meet here with the first jarring note when he says,

"The cities of the Levites (Numbers xxxv.) could easily have given rise to the general arrangement of temple and courts."

"For the temple, Solomon took the general arrangement from the tabernacle."

"The architects and leading men of the day had to fix upon the height of the temple."

This sounds to us unlike the language to be expected from one acquainted with the sacred symbolism of the temple, and affects our confidence in the author's judgments.

Having finished with the temple, and the House of the King, Dr. Paine proceeds to the tabernacle. Here he makes in general the same restoration as in 1861. The linen of the curtains, then mingled in stripes with the colors, he now regards as the "twisted thread" or warp of the cloth, to which the colored materials furnished the woof. This alters the appearance of the curtains and veils. The mercy-seat, or cover of the chest containing the law, he no longer regards as pure gold, but says that, like the rest of the chest, it was wood overlaid with gold. "It could only have been made of shittim wood overlaid with gold. A sheet of pure gold so very large would not keep in shape, and would be altogether unfit either as a cover or as a support to the two cherubim upon it." Here he not only changes his former view, but his whole attitude. The Scripture says that "they shall make an ark of shittim wood . . . and thou shalt overlay it with pure gold . . . and thou shalt make a mercy seat of pure gold." It seems incredible that Dr. Paine should so lightly set aside the inspired teaching, which, as he rightly says in beginning is the only rule, in departing from which all others have failed to find the truth.

The most criticism of the author's work is likely to fall on this portion of his book. He joins the ten long curtains, which constitute the tabernacle, into two by sewing them together end to end. He then puts the taches in the planks as curtain-knobs, and drapes the curtains thereon by their loops. He raises a frame-work, not described in the Word, and over this places the goats' hair curtains. The coverings of rams' skins and "badger-skins" he places on the outside of the planks, suspending them from the bronze taches of the goats' hair curtains, which are thus buttoned down on a line a cubit below the top of the planks. In order to suspend the coverings, it is necessary that eyelet holes, not mentioned in the Word, should be made. The general result is a pointed tent of which several plates are given.

Dr. Paine has dwelt at unusual length upon this part of his plans, because here he had met most opposition from the readers of his first book. He therefore enters upon an exhaustive discussion and uses strong language: —

"This joining of the curtains was of course effected by sewing." "We are compelled to join the ten tri-colored curtains in two fives, end to end." "The taches, we have proved, were curtain-knobs." "The Arabians would instantly see the utter foolishness of connecting curtains edge to edge by means of loops and taches, as quickly as we should."

In treating of what uninspired ancient documents say, he is best pleased with the only one which supports his view, and so says that he comes with great pleasure to the "wonderful tabernacle of Sippurenu; it is essentially that of Sinai, Plate D." From this Rabbinic commentary he quotes,—

"The curtains were called by the name of shekinah place (tabernacle); because in the midst of them were the throne, the table, and the candlestick, the shekinah of the shekinah place."

This seems to be all the Rabbinic authority Dr. Paine has, and to this, in respect to some points, he does not assent, while the other authorities are not in agreement with him. Unable to follow him in this line of learning we can only re-

mark that, to a mind seeking to form a plan, the language of the Sippurenu would be wholly unserviceable. It gives no description having any definiteness. It says that the furniture was in the midst of the curtains. It was so in any arrangement of them which we have ever seen, here or elsewhere, in the plans condemned by Dr. Paine here, and in others formed by other scholars. The Sippurenu also implies that the cherubim upon the curtains stood up, and this is spoken of as a point confirming Dr. Paine's view; but in his picture of the draped curtains — one of "the best drawings in the work" — the folds fall so far that the cherubim would not be seen.

This is only negative criticism, but it comes at once to mind.

As to the argument strongly put forth that, in enumerating the parts of the temple, the taches and planks are spoken of together, we can only admit that this is important, but we cannot begin here, for the simple reason that the Scripture obliges us to form a different conception from its direct language (Exod. xxxvi. 13):—

"He made fifty taches of gold, and coupled the curtains one unto another with the taches; so it became one tabernacle."

This is most direct and plain. With the taches, the curtains were joined together. They were not joined with them to the planks, nor is a word given us about sewing them together. The loops being in the edges of the curtains, Dr. Paine insists that to join them together as the Scripture says would leave an opening as wide as the length of two loops and the width of the tache. This by no means follows. Moreover, we read that the curtains were first made, then the loops, then the taches, and then it was said, "Couple the curtains together with the taches."—Exod. xxvi. 6. This was simply their office. Whatever the Hebrew word means, and it is not used elsewhere, it means something which was a part of the tabernacle proper, which was first reared up (Exod. xl. 17), after which the sockets were put down, the boards set up, the bars put in, the pillars raised, and then the tent or goats' hair covering was put over all.

It is true that, in the enumeration of all the parts, the taches are mentioned next to the boards, and in the Hebrew there is a little connective mark below the line, but this does not show at all that all the direct teaching about joining the curtains together with the taches goes for naught, leaving them to be joined by sewing.

As Dr. Paine constructs his plan, the room separated into two by the veil had for its sides gilded boards, very heavily draped about half-way up on the inside and closely covered without, with nothing overhead but a rough covering woven of goats' hair. As generally constructed, the gilded boards are seen within, with the richly embroidered canopy overhead formed of the curtains joined by their sides; and, without, the boards are protected by the ample coverings. It was, it seems to us, a tabernacle beneath a tent, a tabernacle of rich cloth and gilded wood covered with a tent and two coverings.

We now come to one other point of criticism, which is not a matter of personal opinion. There is an explanation of the description given by one whom Dr. Paine seems have passed unheeded. There is one whose idea of the tabernacle required no transfer of the taches from the curtains to the planks, no eyelet holes in the coverings, no invention of frame-work, but whose idea was a simple construction of the tabernacle from what is described in the Word. This is Swedenborg who saw the tabernacle in heaven.—C. L., 75. Permitted to see the people of the Golden Age, he found their sanctuary "within and without precisely like the tabernacle built for the sons of Israel in the desert." This was either before or after he wrote of it in the "Arcana." If before, he wrote from the fullest eye-knowledge; if after, he found no cause to remark upon any difference between the reality and his idea formed in spiritual enlightenment. But that Swedenborg wrote after he had seen the tabernacle in heaven, or a full representation of it, we all know from A. C., 3478, where we read,—

"The tabernacle with the ark was represented before some, with all its arrangements, its courts, its curtains round about, the veils

within, the golden or incense altar, the table where was the bread, the candlestick, the mercy-seat with cherubim."

This shows that Swedenborg approached the subject treated of in A. C., 9593 and following numbers, with a threefold preparation. First, he knew the Hebrew language; secondly, he had seen that whereof he spoke; thirdly, he was instructed in the meaning of it all, and was guided by the spiritual to the right understanding of the literal sense. It is true that he was unable to say what all the stones of the breastplate were, but he knew the hues of the four ranges of stones. As to the tabernacle itself he speaks with the utmost clearness. His work, however, was not restoration, but interpretation. Not directly, but indirectly, therefore, he guides our thoughts. Let us note a few sayings of great importance to our correct judgment of Dr. Paine's work.

A. C., 9595, speaks of the ten curtains of the tabernacle as "those by which it was constructed and covered," and refers to the words in Isaiah liv. 2, "Let them stretch out the curtains of thy habitation." This shows that he was not thinking of something which was hung around as a tapestry, but of that which formed a canopy. Five other passages are then cited, closing with Psalm civ. 2, "Who stretchest out the heavens like a curtain," making perfectly clear what was thought of.

A. C., 9610, speaks of the loops of these curtains as representing a mutual and reciprocal union. They did not then stand apart, merely touching by the tache, but they linked closely, uniting the curtains.

A. C., 9615, says that the curtains of goats' hair covered the tabernacle above, and were thus placed in some parallelism with the curtains of linen, blue, purple, and scarlet.

A. C., 9632, treats of the "four coverings," the colored curtains, the goats' hair, the rams' skins, and badger-skins; but, in Dr. Paine's arrangement, the first cover nothing.

A. C., 9634, says that "the planks held up the curtains both of the tabernacle and tent, and also the two coverings which were over those,"—a suggestion that little frame-work may have been required except what the Word describes.

A. C., 9611, speaks of the taches, and calls them *ansulæ*, that is, little handles, and says that their form was of something bent back or curved. They joined the curtains into one, and so they represent "the full capacity of conjunction from good."

A. C., 9630, says that the covering of rams' skins went "above and around the tent."

To all these sayings Dr. Paine opposes himself, conscientiously, but most unfortunately.

As to what is said of the Ark of the Flood, no mention need be made at length. There does not seems to be description enough to work upon safely. Moreover, it was not an historical building. Dr. Paine compromises the truth when he says, "This water-float was made to save life in a remarkable flood. We deem it necessary to believe that so vast a water-craft as the ark had several below-water decks, as well as vertical partitions." This is not what we should expect from a New-Churchman. We should expect the truth. We should not look in a book published by one to find stated as historical truth what he did not hold. Dr. Paine is presented on the title-page as "Professor of Hebrew in the Theological School of the General Convention of the New-Jerusalem Church in the United States." Yet he teaches in this book what the Church does not hold, ignores what the Church does hold, and seems to deal in rationalizing views of the Scriptures. For instance,—and here we must close,—the Scriptures say, "Thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badger-skins."—Exod. xxvi. 14. This is Divine truth, and the coverings must remain in this relation, or the Scripture is broken; but Dr. Paine does not hesitate to say,—

> "It is certain that the tachash covering was underneath against the pure gold sides of the tabernacle, while the more common ram-skin covering was outside, exposed to the weather, but dyed red for beauty,—colored for the same reason that we in New England paint our country cottages fancy colors."

Bridgewater, Mass. Theodore F. Wright.

IMPROVEMENT IN THE HELLS.

THE three articles on "The New Movement" which have lately appeared in the MAGAZINE, were called out by a passage in my communication in the April number, in reply to the editor's criticisms of the volume of "Letters on Spiritual Subjects," which had been published a short time before under the auspices of "The Swedenborg Publishing Association." I wish to say here, that it is not the intention of this Association to lend its sanction or give currency to any religious teachings that are clearly contrary to those of Swedenborg; and it should not — *cannot* justly — be held responsible for anything which the writers of its books may choose to say or publish elsewhere. When, therefore, I speak of the "Letters," I wish to be understood as referring to those in the published volume, and to no others. The passage in the April MAGAZINE referred to, reads thus: —

"The author [Dr. Holcombe] is speaking of the evolution of life or character 'upon the natural plane or degree of the human mind,' and adds: 'It is not only possible, but highly probable, that the evolution of an advanced grade of civilization on these natural principles will take place finally in all the hells'; which I understand to be in strict accord with what has been revealed through Swedenborg."— *See* A. C., 696, 6977, 7541, and several other places.

Now, at the conclusion of his second article, Mr. Ford says, "Nothing either in the Word or the writings of the Church authorizes us to think that there will ever be any of those 'improvements in the hells' which the 'Letters' advocate." This, I think, depends very much on the way in which one looks at or interprets the "Letters." There is a way of viewing them, and of drawing inferences from certain words and expressions occurring perhaps three or four times in the book, which would lead one to accept this statement as true. Nor do I say that it is altogether unfair; for I am very sure Mr. Ford had no intention of misinterpreting the Doctor, or of

treating his book unfairly. But there is another way of looking at and interpreting the language of the "Letters — and to my mind it is the truer and fairer way—which will lead to a different conclusion from that reached by our esteemed Florence brother. And let me here indicate that better way.

First, we have Dr. Holcombe's explicit declaration as to his belief on this subject, in these words: —

> "The hells will not be regenerated as the Universalists think, nor will they be annihilated as some believe. They will be subdued and reformed. . . . The general proprium of hell will be subdued, although its inhabitants will be receptive of only a low, sensual, and scientific life. They will be wisely governed and controlled from their own selfish standpoints."— pp. 366, 367.

From this it appears plain that Dr. Holcombe attaches a very different meaning to "regenerated" from what he does to "reformed." The hells, he says, "will *not* be regenerated." but "they *will* be subdued and reformed." And among the definitions which Webster gives of "reform," are, "to put into an improved condition," "to amend," "emend," "improve." According to these definitions of the word, a "reformation" of the hells would not necessarily mean any change in their real nature or internal character, but simply an emendation or improvement in their outward condition, — the very thing which Swedenborg teaches, as I shall shortly proceed to show. It is true that he generally uses the word "reformed" as indicating some inward change — some improvement of character — or steps in that direction. But not always. Mr. Ford himself admits that, "in many passages of the 'Spiritual Diary,' he speaks of the evil in the other life, as well in the hells as in the world of spirits, as 'amendable,' and once even as being 'reformed' (*reformati*)." And no doubt a careful search of his writings would show us that he has used the word in this sense, or as expressing the improved condition of those in the hells, more than once. And in the "Arcana" we find a broad distinction made between *reformation* and *regeneration;* as, for example, in the following passage: —

"They who are meant by Hebrew men-servants in the spiritual sense, are such that they cannot be regenerated, but can only be reformed; for to be *regenerated* is said of those who, by the truths said to be of faith, suffer themselves to be led of the Lord to the good of spiritual life; but to be *reformed* is said of those who, by the truths which are of faith, cannot be brought to the good of spiritual life, but only to the delight of natural life. They who suffer themselves to be *regenerated*, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only to be *reformed*, do not act from affection but from obedience. The difference is this: they who act from affection, act from the heart, and so from a free principle; . . . but they who act from obedience do not act so much from the heart, and so not from a free principle; and if they seem to themselves to act from the heart and from a free principle, it is on account of somewhat of self-glory which makes it to be so perceived."—A. C., 8987.

Here, certain persons are said to be *reformed*, when they are not changed internally, but only improved externally, "brought to the delight of natural life," and led to do the right, "not from a free principle," but from such considerations as weigh with the natural man, from "somewhat of self-glory,"—considerations not unlike those by which the hells are governed. And if these are undergoing an improvement, though it be only of an external kind, we may, without any impropriety and in perfect agreement with the teaching of the above paragraph, say that the hells are being *reformed*—precisely what the "Letters" teach.

Then the only kind of life which the devils will be able to receive in their improved condition, according to the "Letters," shows that Dr. Holcombe did not intend to teach, and *did not* teach, that the devils would ever become angels; or that the reformation of the hells would ever be anything more than an external reformation. "Its inhabitants," he says, "will be receptive of only a low, sensual, and scientific life," which certainly is not angelic life; and "they will be wisely governed and controlled from their own selfish standpoints." Which shows that he thinks their real character or ruling love will still remain supremely selfish, and that they can therefore

be "wisely governed and controlled," only by such arguments or instrumentalities as are suited to the states of such people — by the fear of some loss, privation, or punishment which they dread.

But how, we shall be asked, are the devils to become the servants or friends of the human race, if their internal and selfish character remains unchanged? For Dr. Holcombe tells us that "they will become tributaries, dependents, and servants of the human race, or friends and allies, according to their own external and internal states." But do not supremely selfish men, who are only devils in a material vesture, sometimes render us a real *service*, and so prove themselves our friends, by stirring up and bringing prominently before us some of our evils? and this, not with any good intent on their part, but merely to gratify their feelings of revenge and hate. That something like this was in Dr. Holcombe's mind at the time he wrote this sentence, appears plain from the fact that he refers to A. C., 1695 (but does not quote it) which reads as follows: —

"In temptation-combats evil spirits are permitted to bring forth all the evil and falsity adhering to a man, and to combat from that ground. But when they are conquered, they are no longer allowed to do so; for they instantly perceive in man that good and truth are confirmed. Such is the perception of spirits, and so superior is it to that of men. From the mere sphere of a man confirmed in truth and good, they know instantly how the case is, what answer they will receive, and many other things besides. . . . Evil spirits are present alike with the regenerate and unregenerate; but with the former they are in subjection and *serve* (*subjugati sunt et serviunt*)."

This does not seem to differ materially from Dr. Holcombe's belief, that the hells "will become tributaries, dependents, and servants of the human race." And this, too, without any essential change in their internal character.

I do not mean to say that Mr. Ford's inferences are wholly without foundation; but that they are mere inferences is virtually acknowledged by himself. For he says in the first paragraph of his first article: "I ought to have exonerated Dr.

Holcombe, on the ground of his explicit declarations, from holding the final restoration of all. . . . He disclaims all belief that those who are in the hells will one day become angels." I think his emphatic disclaimer, therefore, of a belief in the restoration doctrine, should be accepted, unless we find in his book something equally explicit in its favor. Yet in the same paragraph Mr. Ford says: "A careful examination of the author's positions will show that, by just reasoning on New-Church grounds, they do change all devils and satans into angels." I find nothing in the volume of "Letters," nor has Mr. Ford pointed out anything, which seems to warrant such an assertion, especially in view of the author's explicit declarations to the contrary.

The "Letters," then, as I read and interpret them, advocate only an external improvement in the hells. "The devils will be receptive of only a low, sensual, scientific life," and will be "governed and controlled from their own selfish standpoints"; that is, after the manner in which merely natural men are governed and controlled — by purely selfish considerations, the fear of some personal loss or suffering, or the hope of some personal gain. And this, I submit, is the doctrine clearly taught by Swedenborg in the numbers referred to in my April article. I need quote but one of them here, as substantially the same thing is taught in them all.

"The state [of the wicked after death] is of such a nature that it can no longer be amended as to the interiors, but only as to exteriors, namely, by fear of punishments, which being often endured compel the spirits at length to refrain from evil, not from freedom but by compulsion, the lust of doing evil still remaining; which lust is held in check by fears which are the compulsory means of amendment. This is the state of the evil in another life."—A. C., 6977.

Here an "amendment as to exteriors" is plainly taught. And this, I submit, is an "improvement"—just such an improvement as I have understood the "Letters" to advocate; an improvement similar to what might be effected in a selfish, disorderly, intemperate community on earth, by wise laws,

adequate penalties, a strong police, and a prompt and vigorous enforcement of the statutes.

But it is difficult, we shall be told, to reconcile the Doctor's emphatic disclaimer of Universalism, with some of his more recent utterances in the *New-Church Independent*. Well, suppose we admit for the nonce that there is some difficulty here — though to me the way out of it is not so very difficult; what then? Can he not cite an illustrious authority for such inconsistency? Is the Doctor more inconsistent on this subject than Swedenborg himself? Let us see — for one deserves the same consideration and the same gentle treatment as the other — if both are alike open to the same criticism.

In his second article Mr. Ford quotes several passages from the "Spiritual Diary," which teach very plainly "that he who once comes into hell, remains there forever"; that the devils "do not alter or change their nature, which remains forever such as was acquired in the life of the body." Yet in this same "Diary" we meet with passages like the following: —

"Since man, on account of ignorance and the like, supposes that the soul of a [wicked] man will be tormented forever, this is made evident, to wit: that man is condemned to eternal punishment, for he has deserved it; but of the Lord's mercy *damnation is at last taken away*, yet through vastations and punishments according to their actual sins and hence acquired nature."—S. D., 2583.

"There was talk in heaven among the angels about hell and the various punishments and vastations there; and there was one who had supposed that infernal punishments would last forever, and that there can be no end to them, still less *redemption from hell by the Lord*. Nevertheless it was shown him that there is never any punishment in the other life except for an end, still less can it be thought that there is any punishment there without [this] end, to wit, that by means of punishment and torments he [the evil spirit] may be so tempered as to be able to be in some good society. . . . It would be contrary to Divine Wisdom or contrary to the Divine, that a soul should be forever tormented without an end to good [or a good end]"—Ibid., 2826.

"The greatest justice would be injustice. Man has deserved this, and such is man; therefore eternity [of punishment] is

preached. But the Lord's intercession or redemption intervenes and liberates or takes [him] out of hell. . . . In no one is there anything but mere evil; therefore every one is damned, but is rescued by the Lord. That spirit with me has been rescued from the black lake, and I perceive that something false inheres, from which he is nevertheless liberated by Divine means."—Ibid., 2827.

And in the "Arcana" we read:—

"The reward of his [the Lord's] victories, was the salvation of the whole human race, out of love to whom He engaged in combat. . . . That love is of such a nature that it desires to give and transfer all its own to others without wishing anything for itself. Thus the salvation of the whole human race is here signified by the recompense."—A. C., 1789.

"What the recompense is which was spoken of in the foregoing verse, is here declared, namely, that it is the salvation of the whole human race; which is what is meant by his feeding his flock like a shepherd, gathering the lambs with his arm, carrying them in his bosom, and gently leading those that give suck; all of which are operations of inmost or Divine love."—Ibid., 1793.

And so we find it declared by Swedenborg himself, that it is "on account of ignorance and the like" that people suppose the wicked "will be tormented forever"; that "of the Lord's mercy damnation is at last taken away through vastations and punishments"; that once an angel, who supposed that there could be "no redemption from hell by the Lord," was shown to be mistaken; that evil spirits there may, "by means of punishment and torments, be so tempered as to be able to be in some good society"; that, though a wicked person deserves eternal punishment, "the Lord's redemption intervenes and takes him out of hell"; that the Lord, through the assumption and glorification of the human, achieved successive victories and finally a complete triumph over all the hells; and "the reward of his victories was the salvation of the whole human race."

Now, I ask in all seriousness if Universalism or the redemption of the hells is anywhere taught in Dr. Holcombe's writings more explicitly than in the passages here quoted from Swedenborg? If so, will any one tell us where? If not,

then is our heaven-illumined seer open to the very same criticism as our New-Orleans brother? And if the latter is inconsistent with himself on this subject, is the former a whit less so? I admit that Swedenborg's general teaching is different from that of the paragraphs just quoted, and is pretty uniformly opposed to the idea of the final recovery or redemption of the hells; and for this reason, coupled with the same difficulty encountered by Mr. Ford (and I presume by many other New-Churchman) of reconciling their redemption with the principles and philosophy of the New Church, I am unable to accept the new doctrine (for according to the Doctor's late utterances it *is* new), glad as I should be to have it prove true. I belong to that class who "wait further developments," regarding the "new unfoldings," as some call them, "with a judicious and reasonable caution," but willing to examine and weigh with candor and fairness all the alleged facts and phenomena. I think the Lord's commands to "watch, therefore," and "take heed that ye be not deceived," cannot be too reverently heeded. But do those give due heed to these commands who turn away from every new disclosure because it *is* new, and refuse to examine the facts or listen to the evidence; but in that old and unlovely spirit — the spirit of obstinate and blind self-conceit — pronounce it "a delusion," "a new phase of spiritism," "work of enthusiastic spirits," etc., without examination?

And who is so familiar with the case of G. W. C., or has had so good an opportunity, or is so well qualified by his whole mental and moral constitution to judge of all the facts connected with it, as Dr. Holcombe? He has known him intimately for many years; has watched meantime the progress and development of his case with interest and care; and he is and has been for nearly forty years a close student of Swedenborg, and an ardent lover and faithful doer of the new truths revealed from heaven. Few men, therefore, are less liable than he to be deceived, imposed upon, or led astray by mere pretenders or false prophets. And here is the testimony he gives concerning G. W. C., and the work that he thinks is being done or initiated through him: —

"A man of unquestionable intelligence and virtue, perfectly sane in every respect, who affirms that he has been intromitted into the hells, not by a series of visions, but by the actual facts of sensational consciousness, attended with immense sufferings, and not by a few spasmodic experiences, but by steady, orderly, organic movements extending over a dozen years. He says that he has absorbed and assumed, absolutely under the Lord's direction and guidance, the states of many evil spirits, bringing them down consciously into the ultimate life, so that a new will-principle could be gradually implanted in them. These vastated spirits have been reformed and led out of hell into a new earth in the world of spirits. This is the initiament of the Divine plan for the redemption of the hells, which will be effected by or through a celestial Church now descending from heaven."—*New-Church Independent for October, p.* 462.

"G. W. C. further declares . . . that both he and they [the evil spirits whose states he has assumed] have always been held in conditions of perfect freedom; that they have never controlled him, but that he has always been the instructor, the guide, the helper, and the master of the situation; that he has never sought these assumptions, which have inflicted upon him incredible sufferings both mental and physical; that they have been ordered and directed in even their slightest movements by the Lord alone, who is perpetually present with him, holding him grounded and centered in the truths of the Divine Word."—Ibid., p. 468.

Now, I submit that such testimony as this from a gentleman of Dr. Holcombe's thorough knowledge and ardent love of the doctrines of heaven, with a character above reproach, with ample opportunity and ability to judge justly of G. W. C.'s case, and without the slightest leaning toward spiritism, deserves at least a candid consideration. The disposition to oppose, condemn, and scout (without careful examination or adequate knowledge) any ideas which do not tally with our preconceived opinions, is not to be encouraged. We have seen it so often manifested when the claims and teachings of Swedenborg were in question, that I wonder it should not appear altogether unlovely—yes, extremely hateful—to the eyes of all New-Churchmen. To Mr. Ford's mind the new doctrine appears not only contrary to Swedenborg's explicit

teaching, but in conflict with his entire spiritual philosophy. But very different does it appear to Dr. Holcombe. To his mind, "the redemption of the hells, though not *unfolded* indeed in the system of truth revealed by Swedenborg, is really involved in it." And after quoting A. C., 8991, in which it is said of certain persons (*reformed* but not *regenerated*), that they "constitute those things in the Grand Man which serve the interiors, such as coats and skins," he adds: "It is very easy to comprehend and very rational to believe, that evil spirits will be finally drawn out of their long fixed conditions, and wrought up by organic laws into the least vital, external, tegumentary textures of the Grand Man."

Swedenborg compares the hells as they were in his day to prisons and work-houses. "Their inhabitants," he says "are in work-houses, and under a judge who imposes labors on the prisoners, which they are to do daily."—A. E., 1194. They were restrained, kept in order, and compelled to perform their alotted tasks by means of punishment or the fear of it. This, we are told, was the only means whereby they could be governed, or improved in their outward condition. And history tells us with what cruel severity prisoners on earth, and even lunatics, were treated at that time. And in Christian families and schools the rod was then the chief instrument for maintaining order and securing obedience. And in all that harsh and cruel discipline we see reflected the hard and stern features of the religion of that day. But what a change has since been wrought in prison discipline and the treatment of the insane! And in the most successful reformatories of to-day, as well as in numerous families and schools, love blended with wisdom has taken the place of the harsh old methods, and is found to be far more potent in governing and reforming.

In view, then, of the great changes which have taken place and are still in progress in the management of our earthly prisons since the time of the Last Judgment, and of the happy effects of the more liberal infusion of love into the discipline of our best schools and most successful reformatories, is it very difficult to believe that some corresponding change may yet take place (if it has not already commenced) in the gov-

ernment of the hells? and that, as the Lord and his angels come nearer to our race, and his Divine life so fills the hearts of millions on earth that they shall feel for the devils something of the self-sacrificing love and pity that he feels for them, and that Swedenborg has himself expressed,* they may be "finally drawn out of their long-fixed conditions" after the manner alleged by G. W. C., and brought into a state to make existence to them preferable to non-existence? I do not say that I believe this will or can take place; not yet do I see it to be altogether impossible. I must wait for further developments, and more light on the subject. But I cannot help expressing my surprise that one so familiar with the writings of Swedenborg as is our esteemed Florence brother, and with a mind so broad and mature, and a spirit so sweet and catholic, should regard the belief in the improvement and final redemption of the hells, as "a very serious error"— one to be classed with the denial of "the unity of the Divine nature, the Divinity of the Lord's Humanity, and the keeping of the commandments." If Swedenborg has anywhere taught or intimated that the eternity of the hells as they were disclosed to him, is one of the fundamental or "primary truths" of the New Church, it has entirely escaped my notice. And I cannot but regard the attempt on the part of any New-Churchman to exalt a question of minor importance, and one about which men may honestly differ — like that of the infallibility of Swedenborg, for example — to the rank of a fundamental or essential doctrine, as "a very serious error," and one that tends inevitably to produce alienation, discord, and strife among brethren. It looks as if it would take us some time yet, to fully grasp and thoroughly exemplify the tolerant and catholic spirit of the New Jerusalem.

It was not wholly without reason that Mr. Ford, in the early part of his last article, declared *obsession* to be "the singular starting-point assigned for the reformation of evil

* Swedenborg, in his "Spiritual Diary," 1246, says he "was permitted to speak even with the worst devils" without harm; for he was under the Divine protection. And he adds: "If I were not to speak to them, or were to use harsh language to them, . . . it would add to their torments, which would be against mercy and charity; for to wish well even to them, is a Christian duty."

spirits"; for that article was written before the appearance of Dr. Holcombe's Letter (XVI. New Series) in the October number of the *New-Church Independent.* This Letter gives a more detailed account of G. W. C.'s state than had been given before, and I quote from it so much as relates to this alleged "starting-point."

"G. W. C.'s case looks, at first blush, like a case of partial obsession, and we have nothing else to compare it with; but a little analysis will show that it is something entirely different. If obsession means that a spirit enters into the man, infringes upon his liberty and rationality, thinks, speaks, writes, and acts through him, so as to override his will and control his movements, then G. W. C. knows nothing whatever about any such condition. He retains always his individual self-consciousness, his free-agency, his rational and analytic faculties, his clear perception of the slightest shades of difference between good and evil, between the true and the false, and his tremendous powers of resistance (from the Lord) against every effort to obsess or control him. On the contrary, evil spirits are brought, by the permission and direction of the Lord, into such relationship with him, that he can guide, assist, instruct, and control them."

"This preparation of a man in ultimates for the reception, instruction, and assistance of evil spirits, is the work of the Lord alone; and as G. W. C. says, 'Woe to the man who, from an inflated self-righteousness, or philanthrophy, or self-sacrifice, invites such spirits to himself, and undertakes a task in his own self-conceit for which he has had no organic preparations in the interior.'"—pp. 464, 465.

A large part of Mr. Ford's third article is devoted to proving that the supposed redemption of the hells is inadmissible and impossible in view of the "starting-point" (obsession). However fair and logical his argument, it will readily be seen that his conclusion cannot be correct, since it is based upon what now appears (from the above quotations) to be a false or mistaken premise,—for which, however, no blame is to be attached to Mr. Ford. I therefore offer no reply to that argument, the general soundness of which I do not call in question.

Germantown, Pa. B. F. Barrett.

SWEDENBORG STUDIES.

WHO ARE SAVED?

In the paper on the "Improvement of the Hells" the writer brings forward certain passages from the "Diary" which have been often considered before and which are found, when examined in the light of later statements as to the state of the spiritual world at that time of great disorder, to yield no instruction to be weighed against the subsequent teaching, drawn from the Scriptures, that there is such a state as one of confirmed evil.

The very interesting passages cited from A. C., 1789 and 1793 will lead to no obscurity if the reader bears in mind that it is of the very nature of the Divine Love to seek for the salvation and blessedness of all, and of the Divine Providence never to cast down but always to uphold. When the Lord was in the world, therefore, He was seeking the salvation of the whole human race, and he sought for nothing less. This was the only prize sought in his contests with evil. No one who is free from the old doctrine of election and reprobation has any other idea of the Lord's work than of a universal call to men to follow Him into safety. But no one holds that this aim, this recompense sought, was fully realized. Our Lord's own words, "And ye will not come to me that ye might have life," rise at once to mind suggesting that, in order that the aim of universal salvation should be realized, the sinner must answer, must repent, must coöperate and reciprocate.

Now as we would not read the Lord's words "Come unto me, all ye that labor," and say that this declares that all who labor are sure to come, so we would not understand from anything spoken of the universal nature of the Divine Love that universal salvation was declared. Just as it was then, so it is now, the Lord's aim and human aims do not always agree, and He preserves to man his free agency by not taking away his

responsibility. Let us note a few passages here and there in which this truth is given us in the doctrines of the New Church :—

"They are saved who are regenerated."—T. C. R., 579.

"They are saved who are in the good of life, who live in love to God and in charity towards the neighbor."—A. C., 3986.

"All they who have conscience are saved; but they who have no conscience cannot be saved."—A. C., 5145.

"The Lord wills to save all."—A. R., 527.

"The Divine Love wills to save all, but it cannot do it except through the Divine Wisdom."—D. L. W., 37.

"No more can be saved than those who will to be saved."—D. P., 333.

"A man cannot be saved unless he partially removes his evils by repentance."—T. C. R., 520.

"No man can be saved, unless he has lived in the good of charity."—A. C., 2335.

"To be saved from mercy alone is impossible."—N. J. D., 279.

"Salvation is by conjunction with God."—A. C., 7200.

"The salvation of those who are in hell is impossible. It is impossible to compel a man to salvation."—A. C., 8700.

"The Lord's love was the salvation of the whole human race."—A. C., 1820.

"The Lord wills the salvation of all, wherefore the salvation of all is his end."—T. C. R., 142.

"The salvation of man depends upon the doing of repentance."—T. C. R., 528.

"For the sake of salvation what Jehovah commands must be done."—T. C. R., 282.

In the light of such passages not only do the Lord's words to the evil retain their full force, but the bearing of Swedenborg's words in A. C., 1789 and 1793, and in many similar passages, is clear.

"DIVINE LOVE AND WISDOM" IN A NEW TRANSLATION.

THE translation of this work, which has just been published by the American Swedenborg Printing and Publishing Society, has been examined with much interest. It is found to have the merits of smoothness and clearness, and is evidently

the result of careful labor. The translator, or translators, have sought to express in common terms the great thoughts of the volume, and have made little use either of Latin words or of unusual expressions. *Esse* and *existere* still remain, and perhaps must do so, though it does not seem absolutely necessary. *Ultimum* is generally rendered "outmost," and thus we lose a word to which, in its special meaning, we had become accustomed, for one which seems to require a new effort. We would prefer "ultimate." The word *Homo*, when associated with the Divine, is sometimes rendered "Man" and sometimes "a Man." The latter, although common in other translations of this work, represents to the ear a masculine human being, *vir*, and seems to lose the special meaning of the single word *Homo*, Man. To insert the article seems to nullify the force of the capital H. A common phrase "distinctly one" is always written "one distinctly,"— not an improvement. We note by their numbers a few other defects: —

N. 24, "in the Church" should be "is the Church." "These" should be "there."

N. 78, in the words "this a" should be inserted "is."

N. 85, *rutilans*, rendered "golden," rather means "glowing," as in n. 94.

N. 100, "it is meant both these together" seems awkward.

N. 104, the word "times" is doubled.

N. 173, for "atmospheres, waters, and earths," we prefer for the last word "lands," as given in other places.

N. 180, "that there must be" does not seem right for the simple subjunctive after *quod*. So in n. 204.

N. 189, "and and" occurs.

N. 307, "Divine Love" is omitted.

N. 316, "first or love" should be "first of love."

N. 342, "fermenting wines" seems not so accurate for *vinis acetosis* as "soured wines."

N. 345, several words are omitted, also in nos. 387, 394, 419.

These omissions, and the typographical errors mentioned, seem such as would have been corrected by a revision such as we easily and quickly made by having one read the volume to

us, and we greatly wish that they had been corrected in season. Marks of haste seem wholly out of place in such a translation.

We are glad that the work has been done, and, though it may not be final, believe that it is in the line of progress. In some respects the translation is especially happy.

An excellent index, filling some thirty pages, is added, and gives peculiar value to this edition, the cost of which is but half a dollar for the well-bound volume of two hundred and fifty pages.

SELAH.

THE Revised Version has printed the Psalms in poetical form, as they appear in our liturgy. It has placed the word "Selah," which occurs some sixty-two times in the Psalms, at the extreme end of the line, separated by a bracket, thus, [Selah. A smaller type is used. It is obviously not expected that it will be read, or considered as a part of the sacred text. Although the exact meaning of the word has not been ascertained, the revisers undoubtly agree in regarding it as a direction to the singer to pause, or as some sign of similar value.

We have been interested in noting Swedenborg's treatment of this word. In quoting the Psalms he never wrote this word. As his quotations appear in the volume of Le Boys des Guays, the word is always supplied in brackets, with two exceptions, Pss. lxvi. 4, and lxviii. 33. But the first of these exceptions, when examined in its original place, proves to be no exception to the general omission of this word, and the second one, when searched out in the passages referred to, also proves to be erronously given as if it had been quoted. Thus, unless we have overlooked a case, in no instance among all his quotations from the Psalms has Swedenborg brought this word into his writings. His custom seems to be to quote a verse, leaving off this word, as unimportant to his purpose.

But the word is found elsewhere in the Scriptures, namely, in HABAKKUK iii. 3, 9, 13. In two of these verses, it is in the middle of them. Swedenborg had occasion to quote these verses some thirteen times, and three times he brought in the word "selah." Thus,—

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was filled with His praise, HAB. iii. 3."—A. C., 1675.

The same words may be found in A. C., 2714, and Dict. Prob., p. 57. These three places are all the passages we know of in which this word occurs, and in none of these does it receive any explanation. It does not seem a hasty conclusion that to Swedenborg, as to all others, this word did not bear an important meaning. He did not regard it as an essential part of a verse, but retained it in the passage from Habakkuk which he placed in his list of proof-passages and then transferred it twice to the "Arcana." In quoting the Psalms, however, where it occurs at the ends of verses, he did not add it to his quotation. That he should have omitted it, is more striking in view of his use of the introductory words, which are joined with some Psalms, as a vital part of them.

It would seem that the revisers have used good judgment in taking the course adopted.

AN ERROR IN TRANSLATING A. C., 4299.

WE are constantly impressed, while reading the "Arcana," with the duty of giving to the world a better translation. How this is to be done, we do not now see, but we hope that some approach to the execution of the work will be made soon. The discussion of what is to be done with certain words and phrases is certainly in order.

It is not our present purpose to enter upon this subject, except to point out how poor the translation at present in use is in a place which lately came to view. In n. 4299 is a very clear statement as to the conscience. A translation of the Latin for a few lines would be,—

"The conscience is the new will and understanding from the Lord. It is thus the Lord's presence with man, which is near in proportion to the degree in which man is in the affection of good and truth."

This is clear, and no one can find obscurity in it; but hear from the common translation: —

"Conscience is a new will and a new understanding from the Lord; thus it is the Lord's presence with man, and is the nearer, in proportion as man is in the affection of good and truth."

Now no one knows what a nearer or more remote conscience is, because there is no such thing. The idea is obscured by an error. Swedenborg, by his Latin, guarded against the error by making it clear that he meant the nearer presence and not the nearer conscience; but the translator, not noting this, made nonsense of the great thought that, the nearer we are to the Lord through affection for good and truth, the more conscience we have.

THE NEW PARAGRAPH IN A. C., 4272.

An unnumbered paragraph is added to A. C., n. 4272, and gives, for the first time, the internal historical sense, the text under consideration being Gen. xxxii. 24, 25, as to Jacob's wrestling. The mere fact that the paragraph is unnumbered, would attract no notice except for a reference to it found in n. 4279. This number defines the internal historical sense, which treats of the inner history of the Jewish people, and tells that it will be treated of in the following pages in addition to the spiritual sense which is above reference to any one nation. At the end of this paragraph we read,—

"See the preceding explanation in n. 4272, in the new paragraph."

This mention of that section as a new paragraph implies that it was added after the rest was written, probably at the time of printing, when the usefulness of its insertion was seen. We know that Swedenborg generally re-wrote a work at the time of printing it, and he would not have spoken of anything as a "new paragraph" unless it were something added after the rest was written. We catch an interesting glimpse here of the manner of his careful revision.

TRANSLATOR'S ERROR IN "THE LAWS OF DIVINE PROVIDENCE."

The new translation of a portion of the "Apocalypse Explained," which has rightly received the name of the "Laws

of the Divine Providence," and which is in use in some of our Sunday schools, contains an unfortunate error. On page 61 the impossibility of living after death among those with whom one's spiritual state does not agree, is mentioned, and we read,—

"An evil man cannot live in heaven, nor a good man in hell. For the one or the other becomes as it were dead, if he is not amongst those with whom the life of his will, and that of his understanding originating in it, do not act in unity."

According to this he must be with those with whom his will and understanding do *not* act in unity. This is just opposite to what is true. And it just contradicts what Swedenborg said in A. E., 1171. He used the two words *una agunt.* Out of this the translator unfortunately made "do not act in unity," wholly changing the meaning. The old translation had "act in unity," and was right.

TRINITY CHURCH YARD.

WITHOUT, the fierce, tumultuous street;
Within, the quiet, the retreat.

Without, the quick, impulsive tread;
Within, the dreamless, sleeping dead.

The deafening clamor there, and din;
The peace of heaven here within.

Which, think you, is alive, which dead—
This sleeping, or that scheming, head?

God knows what ashen hearts still beat
Within yon narrow, selfish street.

God also knows what realms they try
Who seem to slumber here, to die.

—*C. H. Phelps, in Christian Union.*

BOOK NOTICES.

VIEWS OF RELIGION. By THEODORE PARKER. Boston: American Unitarian Association. 1885. pp. 466. $1.00.

THEODORE PARKER'S earnestness in every reformatory movement of his day, his eagerness to lead American rationalism, his love of dramatic attitudes before the public, his kindness of heart mingled with great combativeness, are well known. Loving learning intensely, but not of sound judgment, he first brought out here the criticisms which German scholars were making upon the Lord and the Word, and used such expressions of a drunkard as "the mayor and alderman of the city insisted that he should be made a beast;" of atheism, "no man ever willingly came to this conclusion"; of the Lord, "in the words of Jesus of Nazareth much is merely Hebrew, that God has yet greater men in store I doubt not"; of the Bible, "either we must pretend to believe the whole, absurdities and all, or we must accept what is true and leave the bad to itself: a third thing is not possible." All these affirmations and scores of others are palpably false. They indicate, to be sure, only one side of Mr. Parker's character, his crudeness of thought and desire to appear a judge in holy matters, but they show the side which presents itself most sharply to any reader who loves the Lord and who reads the Word in the light of true doctrine. Evil as were some of the superstitions which Mr. Parker loved to pierce, they were no more damaging to the spiritual nature than some of these bold, wild rejections of what is essential to the religious life. Take, for instance, the famous installation sermon printed here: if it was not prepared to astound and confound some whose views were much more wise and mature than Mr. Parker's, we are mistaken.

How a body seeking to promote Christianity in practice can use its name and money to print a book much of which is so directly opposed to Christianity in theory, we do not see. We suppose, however, that what is here said has become familiar to Unitarians, and that Dr. J. F. Clarke, who writes an introduction, would not purposely lend his aid to an attack upon Christianity such as this really is, with its ideas of a rash deist set up in judgment over the teachings of the Word.

My Religion. By Count Leo Tolstoi. New York: Thomas Y. Crowell & Co. 1885. pp. 274. $1.25.

A remarkable book is this neat volume which is perfectly described by its title. The Count, the Russian noble, who had served well in the army, had written several books, including a large romance of great power, and had tried all the pleasures of luxury, found out that the religion taught in the Sermon on the Mount was not what was in practice in the Eastern Church, and he began a thorough study which led him to the practical conclusions recorded here in a simple but emphatic style, which seems to have been admirably preserved in Mr. H. Smith's translation from the French. The corner-stone of Tolstoi's doctrine is found in the words "Resist not evil." War, even for defence, arrest and punishment of criminals, bolts and bars, are all condemned. Then, under other passages, he concludes against the judicial oath, separation of married partners for infidelity, accumulation of property, and even the Christian doctrine of resurrection.

It is not necessary to follow out his reasoning on these points. It is defective, like his exegesis. He was not trained in such study, and has come into it late in life, with prejudice against his former ways so strong as to make him a severe and not impartial judge. But there is much that is strong in the book, and which our readers will easily understand. When he arraigns the Church as teaching, not the doctrine of Jesus, but the doctrine of the world, he is on firm ground. The benighted priesthood, the unholy living, the ardor for military service, the social sins, the debauchery of every sort, he attributes to an utter and wilful perversion of the Christian doctrine, and he says: —

"I cannot, as I could once, foster anger. Everything that once seemed to me right and important, such as honors, glory, civilization, wealth, luxury, etiquette, have become for me wrong and despicable. I cannot, as I once did, recognize in myself or others titles, or ranks, or qualities, aside from the title and quality of manhood. I believe in the doctrine of Jesus."

The Idea of God as Affected by Modern Knowledge. By John Fiske. Boston: Houghton, Mifflin & Co. 1886. pp. 173. $1.00.

Mr. Fiske has a style which is unfortunately egotistic. The authorities which he cites are his own previous works, and his way of speaking of some authors as "my friend" this and that, and of denouncing others, is not helpful to the reader; but, setting this

aside, and not minding the scantiness of his essay, there is evidence of great value in it going to show the movement toward Christian faith of those who have been apt to confuse it with its medieval perversions. Mr. Fiske sees and asserts that "the total illimination of anthropomorphism from the idea of God, abolishes the idea itself"; in other words he holds that, in forming, for instance, the idea of a town, we see only a little of it in mind; and that, in forming the idea of God, we must use as a symbol our idea of a Father. We find in this tasteful volume more reverence for Darwin than seems to us the just measure, and this leads to a strange misuse of the Scripture, by which it is represented as teaching fetichism first in the worship of *teraphim*, and monotheism afterwards. To help out his theory, Mr. Fiske says that the "Jews have always been one of the most highly-gifted races in the world," and would probably say that, when as slaves escaping they received the revelation at Sinai, they were really living in ripe wisdom and evolving the highest philosophy.

The skill of Mr. Fiske is especially marked in historical work, as when he contrasts the past century with all preceding, and says: —

> "In the eyes of the twenty-first century the science of the nineteenth will, doubtless, seem very fragmentary and crude. But the men of that day, and of all future time, will, no doubt, point back to the age just passing away as the opening of a new dispensation, — the dawning of an era in which the intellectual development of mankind was raised to a higher plane than that upon which it had hitherto proceeded."

Bonnyborough. By Mrs. A. D. T. Whitney. Boston: Houghton, Mifflin, & Co. 1886. pp. 388. $1.50.

Unless we wholly mistake, this story will stand as the masterpiece of Mrs. Whitney. We not often desire, on completing a work of fiction, to go right back and read it again, but this time, duties alone prevented our turning to the first page and so enjoying more thoroughly the sweet companionship of these healthful, strong characters, brought out with marvellous distinctness amid the sweet home-life of Bonnyborough. At the beginning, Mrs. Whitney indulges a good deal in that parenthetical and dashy style so trying to a masculine reader, but she soon comes into the steady flow of her story, and carries it on with vigor and exquisite delicacy of touch. As would be likely, we have some mention of Swedenborg, but much more of the Common Prayer, without much that is

excessive about the mention of it. We cannot say which character of half a dozen is drawn with the most success. The heroine, her brother, Serena, Dr. Fuller, the rector, his wife, who seems to be not a little like the authoress, the deacon, his young mate, even the energetic kitchen-keeper; all are brought into full view and, the more we read, the more we find to like in them. The one evil character is not allowed to spoil the story, nor to render the reader anxious as to the result. One excellent point in the story is the fineness of it. All make progress spiritually. Good to all appearance at the beginning, each learns how to take a step farther, and this step taken by all, brings all out at their best at the end. It is a very cheering book, helpful for young and old, but especially suited to the thoughtful of any age. We lately read, in examining books for a Town Library, many books of fiction, some of them from the best publishers, but were sadly disgusted with them. Among such, Bonnyborough is a bright oasis of rest.

Evolution and Religion. By Henry Ward Beecher. New York: Fords, Howard, & Hulbert. 1885. pp. 145. 50 cents.

Eight sermons by Mr. Beecher, "discussing the bearings of the Evolutionary Philosophy on the fundamental doctrines of Christianity," have been printed in excellent form as part I. of a volume which will include more sermons dealing with the same general subject. It is needless to say that Mr. Beecher is always himself, rapid, inexact, egotistic, pathetic, candid, affectionate. Without defining his subjects, he has preached on the questions of the day with undiminished force and with great emphasis. He is not a blind follower of Haeckel and the materialists. He takes Evolution in its general idea of growth, education, progress, and commends it in terms which many can agree with so far as he goes. He believes that some Evolutionists like Spencer are looking to the spiritual side, and with them he joins himself. His views of Inspiration are what they always were. Of himself he speaks with more effusiveness than before, but with much wit and point.

A Baptist Meeting-House. By Samuel J. Barrows. Boston: American Unitarian Association. 1885. pp. 221.

This neat book of modest size is a contribution by the editor of the *Christian Register* to the controversial literature of his denomination, and a very interesting autobiographical sketch. The writer was born to the Baptist Church, where he saw a great deal which

he now gently ridicules, but was converted and baptized by immersion. He then, through absence from home, became more acquainted among the churches, and attended a Methodist meeting. Coming into contact with Theodore Parker's works, his naturally free and bold spirit found much to enjoy, and he became a Unitarian minister. His account skilfully presents the defects of the old faith and the good qualities of the new, which he describes as "Liberty, Light, Righteousness, Love." With these he is satisfied. He does not discuss doctrines much, but points out the defects of Trinitarianism, and goes to the opposite and equally unscriptural Humanitarianism, thinking apparently that we cannot accept all that our Lord said of Himself, and so may choose what words to receive. This lack of thoroughness is seen in all the conclusions reached.

HELPS TO SPIRITUAL GROWTH. By W. H. HOLCOMBE. Philadelphia: Swedenborg Publishing Association. pp. 188.

A LITTLE volume supplementary to Dr. Holcombe's "Letters on Spiritual Subjects" has been compiled by Rev. B. F. Barrett from letters to the public lately written by our New-Orleans brother. Twenty subjects are considered, such as Healing by Faith, Swedenborg and Paul upon the New Birth, Coercion in Religious Matters, Woman's Place in Creation, and the True Quietism. On these and the other subjects views are expressed in connection with apt extracts from Swedenborg, with the utmost cordiality and candor, and with a disposition to appeal to reason rather than to any oracular authority. In response to such inquiries as have been made to him, Dr. Holcombe writes with directness and force, not hiding his light and not yielding to the pressure of unwise "reform" movements. He predicts the "abandonment of our absurd system of preaching," but we have learned from T. C. R., 751, and from discourses to which we have listened, that the system inaugurated on the Mount is not absurd.

THE TOBACCO PROBLEM. By META LANDER. Boston: Cupples, Upham, & Co. 1886. pp. 279.

WE have received the latest treatise on the Tobacco habit, and learn that it is from the pen of Mrs. W. W. Lawrence, who would seem to have no need of disguising her name. She has gone over the ground very carefully, bringing to her aid all the medical and other authorities she could find. She arraigns the habit for its

costliness, its injury to health, its effects upon the moral nature, and its injustice to women and children. So generally is the weed used that a book of this sort falls like the blow of a pick upon a mountain, but we believe that good will be done by it. Snuff is going out of fashion with the class which leads public opinion, and the chewing of tobacco is not done as freely as it was once, while here and there ministers and others are coming out against the use of tobacco in any form. When the habit disappears from our colleges, how different will they be from what they are now!

The Women Friends of Jesus. By Henry C. McCook, D. D. New York: Fords, Howard, & Hulbert. 1886. pp. 466. $2. For sale in Boston by Cleaves, Macdonald, & Co.

In its large type, this volume is very attractive. Its contents prove to be worthy of the dress. So little, comparatively, is told us in the Gospels of Mary the Mother, Salome, Susanna, Joanna, Martha and Mary of Bethany, Procla, the wife of Pilate, Mary, wife of Cleophas, Mary Magdalene, and Mary, the mother of Mark, that one might expect to find Dr. McCook's pages filled up with legends; but, instead of this, he simply tells us what is beyond doubt, and places the characters under consideration in the light furnished by an accurate knowledge of the history and geography of Palestine. He does not omit to use extracts from the best literature. He finds some special virtue in each one, and makes this the lesson of his glowing and impressive lectures. The book will be appreciated by Bible readers everywhere.

Myrtilla Miner: A Memoir. Boston: Houghton, Mifflin & Co. 1885. pp. 129. $1.00.

The achievement possible to a single person of will and enthusiam is a good study. We have been helped by reading this story of one who, as a young girl, worked her way into school privileges, as a governess in the South was brought to see the need of education for the negroes, and, in her middle life, was led to engage alone upon the establishment of a school for training free colored girls to be teachers. Always frail, she did much more work than many who are strong; always courageous in her undertakings, she founded her institution in a time and place most unpropitious, and lived to see it become a permanent part of the educational life of Washington. Her face, given in a fine engraving, is alone an object worthy of study.

Old-Testament Characters. By Cunningham Geikie, D. D. New York: James Pott & Co. 1885. pp. 484.

The fulness which makes Dr. Geikie's life of the Lord so valuable is of course not to be expected in a series of sketches of some fifty persons in a single volume, but there is manifest here the same painstaking accuracy of detail, and the same simple and effective style. There are a great many valuable illustrations, and also a chronological table. Some translations of poetic portions, made by the author, have been examined with much interest. Mark this passage from the thirty-fourth Psalm: —

> "Yes, fear Jehovah, ye his saints,
> For to those fearing him is no want!
> Helpless, the lions hunger, famishing;
> But those who seek Jehovah want nothing good.
> Let me exhort you, ye sons:
> The fear of Jehovah will I teach you.
> Jehovah's eyes are on the upright,
> His ears are open to their cry."

Each issue of the *Church Review* is a volume of three hundred pages, and contains matter of interest to all thoughtful readers. It is, perhaps, true that the Episcopalian body is more confined to its own interests than any other, and so is more sectarian in its ways, but there are broad minds there as elsewhere who are concerned with subjects of universal interest. We note in the last issue a paper on the Revised Old Testament, wherein the ground is taken that the name "Jehovah" ought to have been used throughout. The writer, Rev. Frederick Gardner, does not believe that the Revised Bible will be generally adopted "as either the family or the ecclesiastical standard," and regrets that the labor bestowed upon it did not bring about a fully satisfactory result. The action of the South-Carolina Convention, in excluding two properly accredited clergymen on account of their color, is treated of here and in every such publication. It seems to have been a great and harmful mistake, but there are those who zealously defend it.

Natural Theology or Rational Theism. By M. Valentine, D. D. Chicago: S. C. Griggs & Co. 1885. pp. 274. $1.25.

A good work of this sort is always valuable both for reading and reference. This volume was written by Dr. Valentine when President of Pennsylvania College, and covers the ground with thorough

yet compact reasoning. The arrangement is orderly, and the eye easily finds each portion of the argument. Considering the prevalence of some atheistical ideas, there is a timeliness in the production of such a work. We know no better for the use of Theological Schools or of ministers, to meet the need of rational theistic arguments.

Sunrise on the Soul. By Hugh Smith Carpenter. Funk & Wagnalls. 1885. pp. 329. $1.25.

This volume contains brief chapters, perhaps taken from sermons, on such subjects as Angel Aid, Eternal Life, Symbolic Truth, Eagerness, Intensity, Promptness, Selfdom, and full of good sense in glowing language. The writer resembles Beecher in his hearty utterance, but is, as it seems to us, more coherent and persuasive. We have not seen more practical wisdom, of the sort every thoughtful reader will approve, put into a volume than Mr. Carpenter has combined here, by whatever method he prepared the contents.

From Roberts Brothers, Boston, we have received two pretty volumes, costing one dollar each. The one contains three stories, named "Jackanapes," "Daddy Darwin," and "A short Life," by Mrs. J. H. Ewing, and the other has a dozen short stories by Miss L. M. Alcott. Mrs. Ewing's stories are devoted to teaching her readers nobleness, and are sufficiently exciting and intensely interesting. Grown people would get as much pleasure and benefit in reading them as children. Miss Alcott's book is, though not of her very best work, a good book for children, especially for those who like to have a short story read to them.

Mind in Nature always contains one or more papers of interest to all our people. A recent number has an article entitled "Developing a Medium" and gives the stages through which a man passed. He began with a "planchette," then took a card and thrust his pencil through it, then dispensed with the card, then became a speaking medium. His conclusion is, "Nothing could induce me to repeat the experiment or encourage others to do so. I was magnetised by a superhuman influence of which I have my own opinion." Perhaps he meant to say "supernatural."

We have received a very pretty Calendar from the Pope Manufacturing Company of Boston.— A Calendar for reading the Word

in connection with a passage from Swedenborg has been issued at the book-room, No. 1700 Summer Street, Philadelphia, and may be obtained for five cents.—The *Missionary Herald*, always full of information, gives in the first number for 1886 a colored diagram vividly representing the division of the world's population as to religion.

HIGH-LIGHTS. Boston and New York: Houghton, Mifflin, & Co. 1886. pp. 306.

WE would heartily commend this book by an unnamed author, but said to be the work of a daughter of Mrs. A. D. T. Whitney. The story is clear and strong, showing marks of a beginner's work, but in some respects all the better for that. A healthy, cheering tale it is, and will do good wherever it goes.

UNDER the head of *Intoxicants, Prohibition, and our New-Church Periodicals in* 1884–5, Dr. Ellis has printed a pamphlet of 120 pages for the purpose of combating some remarks which have appeared in some of our periodicals and which have seemed to him untruthful. We have the highest respect for this untiring writer, but find the feeling confirmed by reading this pamphlet that the great moral purpose which he has in view would be better served by a style of treatment more free from personal contention.

A VERY neat pamphlet contains *Six Lectures on Important Doctrines* by Rev. James Reed, which have already been in circulation separately as tracts. To those ready to read a brief presentation of our doctrines they will serve to tell of the Lord, the Word, and Life here and hereafter. The doctrine of the Second Advent might well have been included in such a series, and would have made the view more complete.

FROM A. H. Andrews & Co., of Chicago, comes a little book entitled "Look Within," and we find inside five thousand facts about population, armies, expenditures, cities, churches, diamonds, schools, postal rules, elections, wages, and so forth. Costing but twenty-five cents, it would make an excellent present for a boy of inquiring mind.

THE *Andover Review* enters upon a new year with good promise of success in its chosen and important field. While we have a doubt that it has the strongest editor it might have, there can be no doubt that it represents a large and increasing class of thoughtful men and women.

THE NEW CHURCH.

THE COMMUNION AMONG OUR ENGLISH BRETHREN.

THE happiness of our English brethren in their annual meetings has been somewhat diminished of late years by one matter presented in the reports of Societies and brought before Conference by its President. This point is the attendance at the Holy Communion which does not compare well with the membership of the societies, and which indicates that some of the members attend irregularly. The subject appears frequently in the correspondence columns of *Morning Light*, and the writer of a recent communication pointed out certain causes which seemed to him to account for the condition regretted by all. He found some defects in the Communion Service itself, one of which he noted in the words, "The minister, having himself communicated, shall administer the elements to the people," and he remarked,—

"Sir, the 'minister' is the 'servant,' not only of the Lord Jesus, but also of the people to whom he ministers. Servants should not come first; their place is *last*. The minister does not stand in place of the Lord in this service. We are all *brethren;* and the delicacy and charitable preference which are expected in all gentlemanly and Christian society, should be exhibited above all in this holiest service of brotherly association. Who is the minister—the *servant*, that he should partake first, and have a service to himself? Again, why should communicants break the correspondence established by the Lord himself, by kneeling at the altar rails? The disciples *reclined*, and we should sit, as indicating establishment upon the holy principles pictured by the bread and wine. Is it nothing that the continual procession to the altar, and the consequent shuffling of feet, interfere with the silent devotions of those who have already communicated? Is the minister—the *servant*, a PRIEST, that men should kneel to receive the bread and wine from his hands? If it be said, We do not kneel to him as a priest, or to the bread and wine; then let us kneel in silence in our pews, and let our hearts kneel before the God of heaven. Is it nothing that there should be continual interference with the silent devotions, by the repetition of the Lord's words to every pair or at the end of every pew, when one such repetition is quite sufficient? The Lord spoke to all his disciples at once; and nothing but a spirit of extravagant ritualism prevents us from doing the same, and from having our service as simple and orderly, and therefore as useful, as that established by the Lord. All these things strongly tend to prevent the development of the necessary religious feeling, and of the spiritual life and growth, of the members of the New Church. Nor will the address about to be prepared for reading in our churches as a preparation for the holy service, im-

prove matters in any lasting degree; for that address will shortly become as formal and lifeless as the rest.

"Let us alter these things in the only true and feasible way. Let us speak more words of *love;* speak more directly to the people's *hearts* and *lives*. Let us not deal so constantly with abstract theorems, but come down to the real, every-day level of human life; deal less with the 'human internal' and the 'rational mind' than with ordinary *men* and *women*. Let us, with our purer story of a purer Divine Love, awaken the religious *feeling* as well as the religious thought of those who listen to us; speak from the human heart to beating, loving human hearts, and the Lord's table will not long go empty, or his Supper long untasted."

We fully sympathize with these views, though without feeling that the writer has reached the root of the difficulty in what he says as to forms. Forms are subordinate; they will not destroy the right feeling, though they may retard it. Our suggestion, in addition to what we have yet seen written, is in regard to the time of holding this service.

It is now held monthly in England, but in this country where the attendance is always full, it is held once in three months. Instead, also, of having the Communion follow the morning service, it seems best to separate it from every other, so that the mind is wholly unwearied. It is sometimes held in this country after morning service, but only as a necessity, and then after a service only half as long as that held by our English brethren who follow the order of the Establishment. Again, our English brethren, who always take up a collection at morning worship, pass the plate again at the Communion,—a proceeding which not only seems strange, but must act in some degree as a hindrance to attendance.

If we do not seem arrogant in making suggestions in this matter, we would like to mention the preparatory meeting held in this country, generally a week in advance. No invitation can be so effective as a meeting to which all are invited, and which, held with as little formality as possible, turns the mind towards an attitude of contrite hopefulness. This meeting tends to the development of the right feeling. To this the morning service contributes by its adaptation to the day. When the hour for the Communion arrives, the minister has no need to notice who are present. All will be there with the exception of the sick and of one in a hundred who, in a perhaps mistaken humility, has not felt worthy to partake at this time.

All the happiness of a society seems to depend upon its earnest enjoyment of the Communion. From that the society issues to its

duties, collective and individual, encouraged and strengthened. Unless it be found in the growing appreciation of the Communion, success does not come to a society.

OBSERVING HOLY DAYS.

It is, or should be, a delight to a New-Churchman to go to the church on every occasion when, as at Christmas, a sacred anniversary, or, as at Thanksgiving, a national appointment, gives him opportunity. Some have had the feeling that Sunday was exclusively designed for religious observances with sermons, and they have favored using the nearest Sunday for commemorating the event in mind, leaving for Thanksgiving Day its social festivities and for Christmas its expressions of friendliness. It is not necessary to change this observance of Sunday, but we are convinced by some experience of both usages that it is wholly advisable that every one of our societies should come to observe these days with solemnities as well as with festivities. There need be no elaboration of exercises. A full attendance should not be expected on a first attempt. But we are greatly mistaken if a simple service with brief address, if nothing more seems feasible, does not leave upon both minister and people a blessing not felt on these days before.

It is only well to add that, of course, with us, the services should be appropriate. The general use of a Thanksgiving service for political or personal addresses, is a wrong which needs reforming, and no one of our ministers will find lack of subjects in the true theme of the day. At Christmas, too, we may not recite the history of observances and customs, nor look at the day in any merely natural aspect, but must dwell upon the Incarnation itself in some one or more of its varied aspects, and lose no opportunity of teaching the truth in order to lead to the good which the day offers to the devout heart.

READING CIRCLES.

We were glad to receive the first number of a publication called *Our Reading Circles*. The name describes the purpose of the sheet, that is, its present purpose, which is to communicate with and assist those in the West and elsewhere who are reading some Church works in regular course. Illinois is using the "Swedenborg Library," the well-known compilation made by B. F. Barrett and published in twelve neat and inexpensive volumes. Michigan is more laborious, and lays out a year's course in going through the

first volume of the "Arcana," one page each week-day and five pages each Sunday. Ohio takes up the work on the "Divine Providence," making use of the notes prepared for the Correspondence School. These readings are supervised by Rev. Messrs. Mercer, Frost, and Barler, in their respective States. In addition, Rev. Mr. Sewall prints an earnest article upon "Daily Reading of the Word," and issues a list of passages from the Word for each day. The little sheet also contains an article from Rev. Mr. Eby, of St. Louis, and words of information as to other matters interesting to all our people, but especially to those in the West.

LOW PRICES FOR OUR BOOKS.

It is delightful to see the disposition manifested by all our publishing agencies to put the lowest possible prices upon their books. We have no fear that this will lessen their value in the eyes of men. It will indicate the belief that we all hold, that they are doctrines for all.

It is sometimes very difficult to determine to what degree of self-sacrifice authors and publishers must go in this matter, but our people have already gone far in this direction, and we notice that a reduction in the price of any work, though made sometimes for a temporary purpose, is always permanent. More costly bindings can always be had by those who desire them, but it is well to remember that our people, and especially our reading-people, are generally not of large means, and are glad to get the books in any form, provided it be as respectable as the contents deserve.

ARTHUR O. BRICKMAN.

The decease of this earnest missionary worker removes from the list of our ministers the name of one who was better known in the South and West than in the East. For the last twenty years, at least, he has labored almost exclusively in places where there were no societies of the New Church, but where his eloquence and great tact in presenting the doctrines brought him large audiences and much fame. Of great bodily vigor, he endured extensive travels with ease, speaking often for many nights in succession, but at length his strength seemed to be exhausted, and he died January 5. He was a chaplain in the late war. We remember that an English brother, who heard Mr. Brickman speak at a Convention, expressed great admiration, and said that he had no idea we had so eloquent a speaker.

THE RELIGIOUS WORLD.

CANON FARRAR ON THE ATONEMENT.

THE English Broad Church had an able exponent in this country during the visit of Archdeacon Farrar. He seems to stand, in respect to cardinal points of belief, very nearly where the Andover professors do. That is, he very frankly rejects some false doctrines, and he freely admits ignorance on some points of the first importance. Thus he said at the New-Haven Church Congress on the subject of the Atonement: —

"We turn to the Articles of our Church. In the second we find that Christ died 'to reconcile his Father to us,'—*ut nobis reconciliaret Patrem*,—an unscriptural phrase of the Augsburg Confession for 'that he might reconcile us to the Father.'"

He reviewed the theories on this subject, "the disastrous theory that the ransom which Christ paid was paid to Satan," and called it "dishonoring to God." Then followed "the forensic theory of rigid equivalent satisfaction," which has "fallen into neglect."

"Then came the Reformation theories of 'substitution,' of 'imputation,' of 'vicarious punishment.' Then came the juristic scheme of the legist, Grotius. Now, though each of these schemes or theories counts many nominal adherents — though each of them claims to be a legitimate inference from some phrases or fragment of Scripture—they are very rarely brought into prominence, and not one of them has ever been accredited or stamped with approval by the Church of God. They have, at the utmost, been left as permissible opinions or conjectures in the region of unfathomable mysteries. They all abound in terms which, at the best, are but inferential and non-scriptural. Neither 'vicarious,' nor 'substitution,' nor 'satisfaction,' nor 'expiation' occurs in the New Testament; nor is it anywhere said that Christ saved us from the punishment of sin; or that his own death was a penalty. Even the phrase, 'God for Christ's sake forgave,' is a mistranslation of our authorized version, for the infinitely deeper and Diviner expression of St. Paul: 'God in Christ forgave.' Even if the theories involved in these phrases be regarded as tenable, or even inevitable, it is certain that the popular expositions of them—by which alone the mass of Christians can judge—are open to the strongest objection; and are regarded by many as involving nothing less than a needless stumbling-block and a shock to the moral sense. When we are told in hymns by Dr. Watts,—

> 'Rich were the drops of Jesu's blood
> That calmed God's frowning face,
> That sprinkled o'er the burning throne
> And turned the wrath to grace;'

or, by Sir Henry Wotton, that

> 'One rosy drop from Jesu's heart
> Was worlds of seas to quench God's ire;'

or, in sermons, by one well-known preacher, that Jesus 'wiped away the red anger-spot from the brow of God': or, by another professor, that 'God drew this world upon Calvary and slew his only Son'; or, by another popular Divine, that 'Christ at one tremendous draught drank damnation dry'; when an American criminal, at the foot of the gallows, trained in such forms of dogma, talked to the crowd about 'holding up the blood of Christ between Himself and the flaming face of God,"—such language not only sounds abhorrent to many, but is in flagrant disaccord with the numberless revelations which tell us that the Atonement was due to the Father's love. In popular apprehension, at any rate, all such theories are dangerously tainted with the heresies of sheer Tritheism; or most unscripturally contrasting the Son's love with the Father's wrath; with implying a civil war, so to speak, between the attributes of justice and mercy in the character of God; of attributing to the All-just, the All-merciful, the All-holy, the acceptance of mere legal fictions to appease an implacable demand for vengeance; of imagining a divergence of will in the Holy Trinity; of dishonoring God by thinking that he is altogether such an one as ourselves, by speaking of him ignobly as though he was an Evil Demiurge, demanding sanguinary propitiation or a Pagan Deity controlled by some overruling necessity."

As to positive statement, we find little. "Of that mystery, the effect of the Atonement as regards God, we can only say that it is wholly beyond the comprehension of our finite faculties. The infinitely blessed results of Christ's redemption we know; they alone concern us."

PROGRESSIVE JUDAISM.

FROM a sermon lately delivered in Charleston, S. C., by Rabbi Gottheil in the Unitarian Church, we make an extract to show the state of mind of the reform party among the Israelites:—

"We are still standing upon the old ground. We still hold fast to the unity of God, his perfect holiness, his great mercy, and his unfailing and all-comprehensive love. We think him a Personality in the highest and noblest conception of the word. We also hold that we are still the chosen people, but in a sense that can give offence to no one. In no exclusive sense is this the case, but in that sense in which every good and noble man and woman consider that they are called upon to do a certain work, not for their own aggrandizement and glory, but for the good of their fellow-men and the glory of God. But we wish to live in this nineteenth century. We think the time has come when separation from the outside world has ceased to be the great aim of our religion. Our reformed Judaism is not conceived in the spirit of enmity toward any other faith. On the contrary, we are eager for light, no matter whence it may come to us. We feel the kinship of our true faith; and we wish to teach and to manifest our faith, that we shall no longer

be at enmity or even strangers with each other, but that we shall help to pave the way toward that great consummation in which our prophets found consolation."

THE APPROACH OF SCIENCE TOWARDS RELIGION.

THE *Christian Intelligencer* is led to feel very hopeful of the speedy union of science and religion. It reaches this feeling after reading Prof. Drummond: —

"It will be everywhere admitted that he shows clearly that there is no antagonism between the modes of procedure in the natural as discovered and the spiritual as revealed, but that there is at least perfect harmony between them. There is but a short step, therefore, between the philosophy of modern science and a belief in the living and true God and His Word. Before long this may be seen. It is not improbable that a great many people may see it soon and almost all the same time. As a consequence there may be one of the most wide-spread revolutions of opinion, and one of the most extensive revivals of religion the world has known. So impressed are we by the near approach of the philosophy of modern science to the declarations of the Scriptures, that we are waiting day by day to hear that some eminent agnostic has become a Christian, and that his convictions have led tens of thousands to a hearty acceptance of Christianity."

GOOD WORDS FROM FOREIGN MISSIONS.

FROM a missionary of the American Board in one of the Caroline Islands: —

"It is very interesting to watch the development of the spiritual life of these babes. New ideas are crowding upon them from what they see of our own lives, from the teachings of the Sabbath, the morning and evening meetings, and the school. God grant that the foundations be laid wisely and well! It is a delight to work for these people; there are many hopeful things about them; they make no use whatever, of intoxicants; they do not cling tenaciously to their old superstitions. They are teachable, and readily learn to love us."

From an aged chief on one of the Samoan Islands: —

"You will ask why I, who am now a comparatively old man, should, after so many years, have determined to be a follower of Jesus. You all know that I had nothing to gain, as the world speaks of gain, by changing my *lotu*. All that I can say about this change is, that my heart is changed, and that it is the work of God's own Holy Spirit, who brought me to feel that I had no other hope than in Christ Jesus. I may truly apply the words of the prophet to myself and say that I am as 'a brand plucked from the burning.'"

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CHILDREN'S MAGAZINE

ANNOUNCEMENT.

We commenced in the July number of the CHILDREN'S MAGAZINE, a series of articles about the life of the Lord, by Mr. William L. Worcester, to be entitled SCENES FROM THE GOSPEL STORY. The author's considerable experience in Sunday-school work, and his instructive method of teaching to children the events related in the Word, together with the fact that he has recently visited the land which is the scene of the story, warrant the belief that these papers will be useful and interesting to the children.

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